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Truth wears no mask, bows at no human shrine, seeks niver place nor applause; she only asks a hearing.

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RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS,

SUNSET MUSINGS.

BY REV. C. F. LE PEVRE.

In my late visit to England, I experienced no gr pleasure than that which arose from my evening walks, in company with my sister, through the beautiful lanes and fortile fields adjoining the city of Exeter. They will have a place in my fondest memory, and furnish pleasant thoughts

We leant upon the rustic stile, While distant, far away, The Devon hills, for many a mile, In lofty grandeur lay.

and sloping to the river side, Were pastures rich and green While Ex wound on its silver tide, And brightened all the scene.

> The lovely view before me spread,
> To varied thoughts give Birth;
> And then within myself I said, How beautiful is earth!

And one who then beside me stood, With heart to nature true, With equal joy the landscape viewed, And as I felt, felt too.

The air was still—no jarring sound A discord could impart;
It seemed great nature's self had found
Communion with her heart.

The setting sun with golden rays, With glory filled the west Like to the glorious hymn of praise-The chorus of the blest.

'Tis gone; the last faint, lingering light Melts in the western wave, But evening shades and darkest night Quench not the joy it gave.

So when our path the cloud o'ercast, And storms obscure the heavens, We'll, grateful, call to mind the past,

Behind night's veil the sun now lies, But, ere it passed away, It wrote its promise on the skies To come another day.

So faith the blazing torch holds high And doubting fear beguiles, As summer suns illume the sky,

And all creation smiles - New Covenant, Chicago. (Universalist.)

For The Religio-Philosophical Journal.

NARRATIVE OF A SPIRIT.

FAILURES, AND THEIR CONSEQUENT TRIALS, STRENGTHEN HUMAN THOUGHT.

GIVEN THROUGH HENRY T. CHILD, M. D., PHILADELPHIA.

CONTINUED FROM LAST WEEK. By proper culture and growth, these states come to be closely connected. There are persons in whom the perception of the spirit world, and its inhabitants, can only be realized as a condition separate and distinct from their outward state of consciousness. There is a consciousness which belongs to every condition of matter, and of mixed, and it is a measure of the progress which that matter has made. We need not dwell upon the lower forms of inanimate and animate matter, but this is well il lustrated in human experience, as I shall endeavor to show when I come to speak of embryotic consciousness, and that consciousness which precedes the power of expression, in the first years of earthlife, every reflecting person must admit that there are states of mind very perfect in themselves, that

are entirely independent of each other. Whenever I look at any condition, I can trace it back to remote causes, just as you can when you look at an oak tree, by a purely mental process, based upon actual knowledge, trace it back an hundred years into an acorn, and still further back to the germinal cell in the seed, perfected by a union of the male and female elements, from different parts of the parent tree. So, now, I am tracing back the life of many things, and am especially interested in all those things which are remotely connected with my own life.

The scenes attendant upon my birth are more real to me now than they were to any of the actors, who were present on that occasion. I can place myself in such relations to my mother, as throughout all past eternity. to read the living record of every emotion that thrilled her being at that time.

The sadness and disappointment that overwhelmed her, then added much to the physical pains which she was obliged to endure.

There were many things conspiring to deepen and widen the gulf which then separated my parents, and which I was not able to bridge over, so that there might at least be a passage of communication between them. This separation of feeling deprived me of the right which every child should have secured to itself, of receiving the mingled streams of paternal and maternal affection. Where there is such a strong repulsion existing between Parents, the child is often compelled to take one of the two streams, so essential to its development, and this is disturbed and made turbid by the other. As it is always more blessed to give than to receive, those who fail to give these influences, lose much that would be valuable to themselves. All the ob-

ligations of life are accompanied by their appropriate compensations, and one so important as this,

cannot be an exception. Even if I had received a

full and free share of my mother's love, it would have been better for me.

To this I must attribute many of the failures of my life. Inheriting a precocious disposition, which enabled me often to see far in advance of my condition, and I reached forward for things so illy adapted to my needs. I failed-but the aspirations, though temporarily chilled, were really made deeper, and whilst I thus suffered, it was a preparation for the realization of that which is now a grand compensation to me.

But I have already extended this account of my parents far beyond what I had intended, and though this may never reach them on your side of the gulf, I think when they come to meet me here, they will justify and approve of all the statements I have made; and it is in the hope that other parents may gather some lessons of practical value, that I have presented this, which has been rather a painful matter, as I was obliged to take on most of the conditions which I have been describing.

MA ON CHAPTER III.

THE ANTE EMBRYOTIC CONDITIONS.

Do not be startled, kind reader, if I should devote a brief chapter to an account, meagre as it must be, of the unnumbered ages which my soul has lived prior to its connection with external matter in the organism of my mother.

As a spark of the Divine Being, not well expressed by the term Monad, which covers the idea of a single cell, simple in its character. I am now quite conscious that my interior being, which I call soul in contra-distinction to its outer form the spirit, which in your condition in life are both incased in that which you call the body, composed of tangible

Man, physically, is designed to be a microcosm of the globe on which he lives, and spicitually, of the Universe itself. So, I believe the in, and has been, a microcosm of all the universes. Man by his capacity to receive all the elements into his physical system, becomes cosmopolitan. So, God having all of these Spiritual elements within his being, not as a personality, but as an infinite, allpervading Being, is omnipresent and omnipretent.

This Divine spark which constitutes the human soul, has within it those germinal principles which, in their ultimate unfoldings, will enable it to traverse all space. It is a law that no living thing can go far from those conditions which contain elements similar to those within it. This is the universal law in regard to migration-and the fact that man contains the germinal elements of the entire universe is a positive guarantee that, at sometime, he will be able to visit all worlds. It only needs the unfolding of these germs to lead him from star to star all over the immensity of space.

These soul sparks, and this not a good term, as these are never extinguished, exist in unnumbered myriads everywhere.

I am conscious of this, and am beginning to recall some of the impressions of my ante-embryotic conditions. I have no impression of time, because that belongs to the outward conditions, and is simply a measure of a succession of events, which make their impression upon man's consciousness. Hence, there can be no time specified in reference to any of these experiences. I have, however, a tolerably distinct recollection of meeting other souls similar to myselt, and receiving and imparting certain influences in my association with these. The law of attraction and repulsion is as eternal as God himself, and is the first law of which I have any conscionsness.

Under certain conditions I was brought into close relation to certain souls, when they were attracted to the material conditions which was designed for their incarnation. I think this experience must have commenced a long period before my own incarnation. And I now see that it was, after a time it has opened before them in clearness, and they easily understood it. This power comes from an unfolding of the interior perception and is the result of soul growth.

It can never be understood and appreciated by looking from the external plane-man's sensual perceptions never did, and never can, reach the

beautiful domain of the soul. I now perceive, that the soul-as a divine sparkthese interior perceptions have been unfolding

Although I may not be able to give you any very clear impressions of the character of these interior feelings of the soul, while you are incased in the materiality and under the probation of earth

But here, as in every other department of the Divine economy, there is a beautiful adaptation of each condition to its surroundings; and vice versa, and the more thoroughly we become acquainted with any condition the more apparent will this

Souls exist in the interior life in various conditions, subject to attractions and repulsions, and the reception and transmission of influences peculiar to all their different states of development. When you reflect on the immense variety of forms and conditions in the outerward world, it would appear very rational to suppose that as much care ould be bestowed on the form and conditions of the interior world. Especially when we recognize

the fact that the former is a outgrowth of the latter.

Essential experience was nessary to prepare me for entrance into the materis world, and the impressions thus received not on prepared the way, but induced a desire, on mypert, to realize this experience. I had sufficient nowledge of some of these souls to be conscious if heir absence, and also recognize them on their rturn to Spirit-life, which is a condition more nearly related to to soul life than your earthly state.

These souls seemed to have plinged beneath the waters of materiality, and afte being lost to my consciousness for a time, that they rose again from these dark waters, and on their eturn to Spirit-life I was enabled to recognize then, that is, their interior souls; and discovered the they had acquired something which I could novelearly perceive or understand in the condition is which I then was; now I could recall its appearace in their physical Spiritual bodies, which all so is bring with them from the material life. The elements on which knowledge is based, must be a the individual before they can take any cognizace of it. There is on interior perception which is not knowledge, but which must, of necessity, h all cases precede it. You will always fail to impar to a person anything of this previous interior perception. Every individual has experienced, at times an entire inability to comprehend a subject to which their attention has been called; and I now percive, that when the intromission of a soul into the material world approaches there is a work to be done by certain spirits both here and with ou. Here, under the fostering care of wise and god spirits, the soul becomes instilled with a peculiar influence, which prepares it for a new and trying experience. There cems to be a foundation for the ancient doctrine that matter is evil and spirt is good; and all the evil which abounds comes from the struggle of the spirit, and its inability to mould matter into the various forms which it is ever seeking to solve, and and matter yields and becomes plastic, will be the growth of harmony and beauty, and the absence of all discord and so-called evil.

The idea that spirits have much to do in your world to promote the best conditions for the intromission of souls, is among the oldest that tradition has handed down to you. All the great men of the ancients were said to be born of the godswhich means that their parents were overshadowed. as was Joseph and Mary the parents of Jesus of Nazareth, and as has been the father and mother of every child born into the world. Not overshadwed so as to interfere with, or annul, any divine law; but so influenced as to place the soul under the most favorable condition to act in conjunction with the very highest law, which enable it to unfold and control matter in the formation of a physical body, which shall be 1 its highest conditions.

When mankind has thus been properly prepared for the highest and most important office on the physical plane, a male and female human being hus magnetized and overshadowed by holy spirit, will become so harmonious that they will attract an immortal soul, so that it will enter into a physical organism, and lose all its present and past con sciousness, and appear like the physical body to begin a new life, for all its anterior experiences are, for the time, lost.

It might seem that incarnation was a great loss to the soul. The fabled conflict of Micheal and his angels, and the Dragon and his angels is but a feeble picture of the great struggle of the soul principle with materiality. But we know very little, generally, of what any experience, or what is its objects, until after we have realized it for sometime. So at the time I am speaking of, I knew nothing of the earth-life, but in certain conditions I am able to recall more or less vividly all these experiences, and trace out the forms of consciousness which were in operation then.

My impressions now are very clear, that the soul of man is a spark of God; has always existed; has had a proper consciousness in all the different states through which it has passed.

And though the line of consciousness has, in many instances, been broken by the changes incident to its progress; yet, all the links of this broken consciousness are to be brought together in the grand future, and realized as one continuous and unbroken chain.

One of these states of distinct consciousness is the earth-life of man. The soul, losing all consciousness of the past, sinks for a time into the ocean of materiality, and takes on an external form, that it may know and realize the conditions of the principles which underlie and are expressed by external matter. During this baptism it has occasional glimpses of higher conditions, as well as dim and vague conceptions af the past,

The soul has an important mission in its connection with the physical body-a mission which has never yet been fulfilled by any soul, owning to the imperfect condition of matter. It requires a much louger period than a life time on earth for the soul to acquire all the knowledge of the laws of matter. Hence, the spirit in returning to earth have a twofold object: to finish their work and to complete their education, and to benefit mankind by showing them great work that is to be done in this conditition of consciousness.

In the former experiences of the soul, the tran-

gradual, and the means of connecting these different conditions is thus rendered much easier. The sudden introduction of a person into a deep trance is often attended with unpleasant and even dangerous symptoms; while the gradual growth of an individual into those interior conditions is always bene-

It may be asked why the spirits have not spoken more frequently of these ante-embryotic conditions? In the first place: there has been but little demand for it; and, in the second place, many spirits know any more about it than they did when in the form. A renewal of the consciousness of these conditions is not generally reached until we have passed far through the material conditions. The soul, having learned its lessons in the material world turns calmly recalls first, shadowy outlines; and then, more perfect impressions of some of its former conditions of consciousness, which have been lost for a time.

CHAPTER IV. THE HUMAN EMBRYOTIC CONDITION AND ITS FORMS OF CONSCIOUSNESS.

The preparation of a soul for incarnation may be hastened by surrounding conditions. The proper course, however, is slow and gradual, in which the soul is at times thrown into darkness, and finds itself very singularly attracted towards a condition which in many respects resembles death on the earth plane. I can recall conditions in my sould consciousness in which I had feelings precisely like those which I had in reference to the dissolution of the body, except that, in the former case, there was no fear of annihilation; in all the different conditions of soul consciousness there is a positive sense of immortality, There were insensible conditions, in which there was a fading away of consciousness; at times, and then it would return after numerous repetitions of these, and then for a time all was lost in blank unconsciousness.

lated, drove me far away from the ordinary course of humanity, and gave me a different experience. I had wandered so far from the fold of mankind that I was found in my utter loneliness by spirits who had long since left their haunts, and whose intercourse with the profound philosophy of life awakened in me deeper thoughts and more interior impressions than are usually received by those who have not had longer experience than I have.

I found that I had not suffered in vain, and I shall attempt to give you all I can recall of the different states through which I have passed. Very early in the embryotic condition the formative principle expressed itself in a consciousness of physical expansion, even before the outlines of the form were manifested this feeling had originated.

The formative principle is a universal accompaniment of life, and there is a consciousness peculiar to it in all living things-a demand for the means and conditions necessary to carry out the great law, which lies at the basis of individualization. This formative eonsciousness varies in the different grades of the vegetable, the animal and the human conditions, but wherever it exists, and finds the proper elements to supply its demands, and conditions to carry these out, it gives pleasure, though the being may not be able to express it; and where it is placed in improper surroundings, and deprived of those elements, which are essential to its highest development, suffering ensues. Whenever the formative principle fails, the elements yield to the laws of chemical affinity, and the bodies are dissolved. There is another form of consciousness which begins to manifest itself very early in the embryo, the sympathetic, as a result of this principle. This consciousness is closely allied to a similar one on the part of the mother, and through her influence it acts upon the formative principles, to aid it in developing beautiful and harmonious forms, or the reverse. It may be asked, What is the object of these forms of consciousness? We answer it ls two fold. First, they are the expression of a tendency to progression and development, and a means by which this is brought about; and, secondly, they are a source of pleasure. In every condition consciousness to perceive and capacity to enjoy are the sources from whence spring all happiness. But, says the objector, of what avail is happiness or enjoyment if the recollection of it is lost. If the present were all of life there would be ground for such a question, but since every moment of life is a cause operating upon something in the future, and the pleasure or suffering of each moment lays the foundation and is a prophecy of future conditious.

The perfection of each state of consciousness throughout the entire life of man is essential to the highest conditions of progression, therefore the completeness of the formative and sympathetic consciousness will result in a good development of the human being at birth. Let it be distinctly understood then that there is no such thing as blind chance, and that it is in the power of parents, and therefore becomes an especial duty, to influence and mold both the formative and sympathetic principles in the unborn child, through their respective consciousness.

There is a third form of consciousness which is dimly shadowed in the embryo as it approaches maturity; it is a consciousness of separate exist. ence, the beginning of individuality, which, starting here, becomes more and more real as man lives true to his own central life. There these forms of

consciousness are all that I now perceive as belonging to the embryotic condition.

I have a clear impression that there is no form of onseiousness that has ever existed anywhere in the dark and devious past that can be entirely lost; each has a two-fold mission, present and prospec tive, and somewhere in the beautiful unfoldings of the future it will be recalled, and when thus resurrected will take its place in the life line of the soul, and all these beautiful beads of cousciousness which seem now to be lost are already strung upon the life line of each individual, and though the spaces between them may now prevent us from perceiving them; but the time will come in the unfolding of the grand and glorious future, where all these forms of consciousness shall be arranged in order. in such beautiful proximity, that not only the central life line of the soul shall be felt to be one, but these beautiful beads that from age to age, in the great cycles of the eternity of the past, have been formed and clustered around this central life line. will form a grand and magnificent chain, and a new and more glorious consciousness, comprehending all these, will crown the soul in its immortal career. Then will we go back, and living over these different forms of consciousness, bring each one into perfection. Think not then, oh children, oh earth, that any form of consciousness is of no value to you, but seek ever to make them as full and perfect as you can, while you live on the planes to which they belong. There are many forms of consciousness that I have not been able to describe, which, when they are discovered, will, like the planets in your solar system, take their appropriate positions, and fill their places in the endless chain of immortal

[TO BE CONTINUED.]

Advices from Northwestern Arkansas notice the discovery of rich gold-bearing quartz in the Red river mountains, sixty-five miles west of Fort Smith.

> For the Religio-Philosophical Journal. Impression.

BY JOHN FRANCIS.

CONTINUED FROM LAST WEEK. There is a beautiful method of communication,

existing between the natural and spiritual worlds, carried on by means of impression. It is by this method that our kind, angelic guardians, ever watchful, transmit to us their wishes, and present to us faint glimpses of the Great Beyond. Thus we see that while the incidents of earth are continually making impressions upon the mind, our unseen friends, too, are at work, many times, shaping destiny and directing us in the pathway of

The flashing lightning, the dismal moanings of the distant thunder, the waring of the cataract, of the rippling stream, the sootl strains of music, the intonations of a speaker's voice, as well as his ideas, and the varied scenery and phenomena of nature, all are in one sense a tangible substance from which twinkle nothing but impressions or hints, which often give utterance to some grand law connected with the government of the universe. The falling of an apple transmitted to the susceptible mind of Newton an impression which gave use to the discovery of the laws of gravitation; a paper kite, in the hands of Franklin, brought heavenward the impression of the utility of the lightning rod; the telescope, which brings distant worlds near to us, is the result of the impression imparted by a pair of spectacles; and the displacement of water by the body of Archimedes, while he was bathing, gave rise to an impression resulting in the discovery of the principles of specific gravity. Thus, you see, information is being constantly imparted to us by every incident in life. There is a language in all things, prolific, many times, of startling results. Even a westerly wind, blowing a long time, wafted to Columbus a thought, in the shape of a rude birchen canoe, a little incident which finally induced him to undertake his remarkable voyage, resulting in the discovery of this continent. The variation of his compass imparted an impression to his crew, at one time, that induced them to rebel against his authority, and it was not until he had explained the apparent cause of the variation, that they could be induced to proceed farther on the briny deep.

It has been well said: All things are engaged in The air is filled with writing their own history. sounds, the sky of tokens; the ground is all memoranda and signatures, and every object covered with hints that speak to the intelligent."

No truer expression than the above could have been made. Sounds, too, however modulated, carry with them an impression, which, many times, have a wonderful effect upon the mind. A man is chased by wolves. He hears their fierce growls and mutterings in the distance. He runs with frantic speed. He stops to listen, only to hear their fierce, hungry yells bursting forth with renewed power. He grows pale with fear; his eyes flash fire .-The excitement, however, gives him additional strength. Onward he frantically rushes, hoping to escape his greedy pursuers. They are, however, approaching nearer, so near that he hears nothing but their hungry ravings. Now look at the strange phenomena. His hair stands erect, and is turned completely white. Finally, he reaches a house in safety. This is no imaginary sketch, but an actual occurrence. The fierce yells of those savage beasts

carried with them an impression which acted on the vital forces, and, in consequence thereof, the hair not only stood erect, but was turned completely white, a phenomena which I will hereafter fully

An affectionate mother receives a letter. Her heart ever tender, and her sympathies ever awake, she opens it with fearful forebodings. She anticipates bad news. Tears glistens in her eyes as she reads it with a tremulous tone of voice. She reads a paragraph where it states her son became sick, and finally died, his last words being: "Send my love to my mother!" The letter falls from her hands, she swoons-she dies!

The sad news made such an impression upon her mind, that there was a dissolving of the vital forces, or a total destruction of the life principle therein. The lightning strikes a tree, and instantly destroys the life force therein. The tree becomes a medium for the transmission of electricity from sky to earth, but in consequence thereof its life principle is destroyed.

An impression is made upon the mind; the brain at once, through its influence, becomes alarmingly negative, and the electro-nervous fluid of the system rushes with such fearful violence, lightninglike, to supply the demand, that it is unable to stand the sudden change of condition, and death ensues. An impression made by some peculiar circumstances upon the mind, has force enough, sometimes, to prostrate the strongest man. Franklin gave the brain of a turkey a slight electric shock, and it seemed to enjoy the sensation; but increasing the current, he transmitted a shock upon the brain of the poor animal that caused instant death. Each impression made upon the mind, possesses or gives forth a peculiar electro-emanation, which, acting on the mind and nervous system under certain circumstances, cause instant death. If the mind dwell upon an impression received from the spirit-world, or from external objects, it often becomes, as it were, insulated, and the electro-emanation of the impression becomes more and more brilliant, until the whole soul is aglow with its divine effects.

In order to receive impressions from external objects, the mind must be in a receptive condition.-The falling of the apple just at the right time, when Newton's mind was in a receptive state, carried an impression to it, which spoke to him in plain language, the nature of the grand laws of gravitation. No one will suppose that he did not well know that all apples fell from trees if left alone until fully matured, or that the particular apple alluded to possessed a remarkable impressional power over all other apples.

A boy was playing by the fire with a pipe in which was coal, and the phenomena manifested impressed a susceptable mind with the principles that govern the method for making gas, by means of which all our large cities are lighted. The electro-emanation of impressions strikes the various chords of the mind, and they give response thereto in the daily walks of life.

A man of wealth meets an old, decrepid person bowed down with the weight of years, and the infirmities resulting from severe struggle with life. An impression, resulting from the incident, is made upon the mind, and the electro-emanation of which illuminates Benevolence, and he stops and contributes to the wants of the poor old man. An impression derived from the incident is made upon the mind of the object of charity, the electro-emanation of which illuminates Veneration, and he reveres the donor, and feels unbounded gratitude for the assistance rendered him.

The different organs of the mind are nourished and controlled by the electro-emanations of impressions. If not, the whole machinery of the mind would become disorganized, and anarchy would prevail among its different faculties; and he who wished to be benevolent would find himself many times, acting viciously, and he who desired to call to his aid a certain faculty, would probably excite a different one into active exertion.

A case is related of a man whose hair was only white over the organ of Veneration. That organ was wouderfully developed. The electro-emanation of the impressions he had received "pressed outward" to that extent as to totally dry up the secretion that imparts color to the hair. The electro-emanation of impressions made by angry associations are entirely different from those made by ealm, religious and dignified ones. The elements, then, are in each thought, idea, or impression, which nourish or excite into action the various organs of the mind. The electro-emanation of an impression is naturally attracted to the organ whose action it is desired to put in motion. There is no discord produced in the operation of the electro-emanation of impressions-all is harmony, no chance system brings into action the various organs

External objects impart impressions to the susceptible mind, for there is written upon them, by the hand of nature, the immutable laws that govern them, and, were the mind fully developed, it could read therefrom as from a book. It is true, there is a mystery connected with the growth of a blade of grass, or the development of the rose-bud into a beautiful blossom, which mankind at present do not understand; but the mind can be so attuned that the laws which govern the growth of plants, can be imparted to it as readlly as were the principles of the law of gravitation to the susceptible mind of Newton.

The theory of an electro-emanation from the different thoughts, ideas, or impressions of the mind, whereby the organ is singled out, the assistance of which is required, is, no doubt, correct, as I shall finally prove. The various faculties of the mind thereby move on through life without discord or confusion.

BY T. L. LEWIS.

OLATHE, Johnson Co., Kansas. (TO BE CONTINUED.)

> For the Religio-Philosophical Jeurnal. Spiritualism.

Spirit intercourse is a fixed or natural fact. It is universal, and not under any special miraculous interposition of a supposed to exist Deity. The fundamental principle of Spiritualism recognizes the universal Brotherhood of man, upon which alone ean be based all reform movements that are to benefit the race. Spiritualism, as taught by the Angels, through the man Jesus, was known to the Hindoos, and to Confucius, of China, many centuries prior to the Christian era. Spiritualism of to-day is simply a re-development of the same phenomena, with elevated intellects, and wisdom, to explain and practicalize it. It is rapidly becoming popular and fashionable among the rich sectarians, whose aristocratic notions have heretofore led them to hypocritically worship Creeds, Murmery, Pifests, and unknown personal Gods, Devils and material Hells. The creed churches are rapidly, yet slyly, using our spiritual thunder: it elevates their souls; it gives them hope; it is a lever in the hands of Angels that is rapidly lifting the people of the Globe out of Ignorance, Superstition, Crime, Priesteraft and Political Gambiing, up into Wisdem, Knowledge, Truth, Justice, Love, Charity and Unity. terposition of a supposed to exist Deity. The fun-

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OFFICE 84, 86 & 88 DEARBORN ST., 3d FLOOR. RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION. JOHN W. SMITH, S. S. JONES,

PUBLISHERS AND PROPRIETORS. AT For Terms of Subscription see Premium lists and Prospectus on fourth page. S. S. JONES,.....

Re-All letters and communications intended for the editorial Department of this paper, should be addressed to S. S. Jones. All business letters to John C. Bundy, Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

What Spiritualism has Done, and Why we Publish a Journal Devoted to that Subject.

Spirit is that all-pervading, ever-living, active power that is the life and real reality of every being in the universe, be it human, brute or inanimate

Spiritualism recognizes that the minimum of all things is matter-that the mediate or intermediate is mind, and that the maximum is God; that the higher comprehend the lower, and infiltrates itself into every molicular atom and monad in existance.

In substance these principles are now being sown broadcast throughout the civilized world,-They teach the relationship of and the use of everything in nature. They teach and demonstrate that in the "Father's house are many mansions." The comprehension of these principles, in a greater or less degree, is the primary cause of the marvelous developments of the age in which we live.

Spiritualism is a system of thought that has been developed in the mind of man within the last quarter of a century. It has been eliminated from the spirit spheres through various phases of mediumship. The mind of man has become so far developed as to be receptive to these truths, and in the light thereof the errors of theological dogmas are fast losing their power to hold in bondage man's highest and noblest faculty-Reason.

Spiritualism is pulverizing the creeds and errors of old theology. It exposes the fallacies of all religious dogmas, irrespective of name or creed-all alike are shown, by Spiritualism, to have their foundation in the imaginings and misconception of the infantile minds of the early inhabitants of the earth. The gradations from the most cruel sacrificial phases of paganism to the most liberal christians have for a central idea, a certain something done, or to be done, especially for the salvation of mankind in heaven or a world after death,

Spiritualism teaches that life, after so called death, is no more strange than springtime after the desolations of a frigid winter; that the body which dies is but the casket that holds the jewel; that the soul is no more destroyed by death of the body than the jewel is when taken from the casket and placed in the diadem to adorn the lovely form of the princess. Spiritualism teaches a system of philosophy that shows the fallacy of what is termed plenary inspiration; and on the contrary, shows that inspiration is common to all ages, and approximates towards truth-absolute-in degree as the mind or vehicle of thought through which it is given is developed to a condition of receptivity. Every inspiration uttered becomes a revelation. Revolutions are always more or less shadowed, or colored, by the prevailing opinions of the age; hence, every new sect in Christendom bears a resemblance, in some of its tenets, to the parent stock from which it seceded.

Spritualism teaches that all phases of religionists are a matter of necessity from their antecedants; but should no more be encourged by the true spiritualist than the husbandman should encourage the growth of tares in his wheat; but to tolerate such errors as the highest conceptions, only, of the minds of the devotees. Like the husbandman, we should, at all reasonable times, prepare the soil, or mind, for the growth of the more useful fruits. Such is the mission of Spiritualism. It takes hold earnestly of every reformatory movement. It electrifies and impels man and woman to action.

Its teachings impel men and women on to acts of philanthropy. All who are thus moved, are not avowed Spiritualists, but it is the principles which we recognize, as at the basis of our faith, that impels the true philanthrophist to noble deeds for

Spiritualism teaches that the spirit-world is as natural and as near to the earth plane we inhabit, as is the atmosphere we breath, or as is the perfume to the flower. That our friends in the spirit-life. though invisible to our natural sight as is the aroma of the flower, yet they are as real and tangible, on the spirit plane, as we are on this; and have capabilties and power to influence our mentality more potent than while upon the earthplane.

These are a few of the truths manifested and developed, to our understanding, from careful investigation of Spiritualism through various phases of mediumship. We owe a debt of gratitude to our spirit friends for the light we have received and for the blessings we enjoy. We dare not, if we would, we would not if we could, refrain from doing our part to promulgate these great truths to othershence, the reasons for publishing a journal devoted to Spiritualism.

The Cause and Origin of Evil, and the Dawn of Peace on Earth.

A writer in the Boston Investigator discourses sensibly upon the foregoing themes in the following strain, provided he made a proper discrimination between the degrees of development from the lower animals up to man. All alike are subject to the laws of Nature :

"Looking into the causes of Evil, geology shows that from the earliest periods, animals have devoured each other. This, in a moral sense, is an evil; in a natural sense, none at all. The lion has no pity for the lamb it tears into shreds, Hence, with Nature might is right. With men, it is wrong for the strong to oppress the weak. Whose standard should be supreme, man's or Nature's, is a question too great for me to comment upon.

"Geology likewise shows that until the Tertiary period-almost to the last moments of the countless ages of our world's duration-there was no vegetation fit to sustain life. This is a momentous fact. Animals could only live by preying upon each other, the stronger upon the weaker; the weakest of all, snails, worms, &c., drew sustenance from the oozy mud or slimy waters of shallow seas.

"These facts serve to show that Natural Evil, terrible and real to us and every sentient being, grew out of the unharmonized state of nervous

ecting the delicate messengers organization that electrify the ly to pain from the infliction of heat, cold, gity, disorganization, disease, etc. Burning, inding, cutting, etc., cause ns to suffer. Mo evils grow out of a sense of conscientiousness a portion of the brain being endowed with a clard of justice. Animals not thus endowed have moral character, and conseevils grow out of a sense of quently suffer notig from any unjust acts they may commit. Idic-like, they appreciate no wrong, and are nemorally responsible for it .-Hence, they reallcommit none, for the intent alone constitutes t crime.

But geology also ows that with everyage came an improvement-carer approximation to the period of universal haony. With the introduction of grain and gras ame a race of animals who could exist without olence. This was the dawn of peace upon the earth. With man came the sense of moral justice, and hacts and influences are powerfully exerted in extminating many of the causes of discord and spring. He hunts the lion from his lair, and rotects the lamb, feeds the cattle upon a thousd hills, eradicates thorns and thistles, cultivates t grains and grasses, levels the forests, and makes t wilderness to blossom as the rose. And though I permits and causes mighty and myriads of evilso exist, still every age is educating him in the rist direction; and it is a geological fact, that ann actor in this grand drama, he exerts a powerfi influence in the direction of peace and harmony. With his existence continued and improved as in the past, the lapse of ages slowly but surely w bring about a reformation that is hopeful and cering to contemplate,"

Precisely so, we merstand the law of universal and eternal progres. With "every age will continue to come improvments-a nearer approximation to the period of niversal harmony." the "good time comg," that enthusiasts have in all ages, and more esecially in the present day, prophecied of has always been coming; and if we are correct in our tiew of the principle of eternal progress, always wil be coming.

Therefore to the tudent of a natural theology, or to one who takesa philosophical and scientific view of the origin, growth and development of matter, every age and every development is the dawn of a Milleniun; and which is expected to appear and make it advent in no other manner. But even in this apparently slow process, he or she who possesses idealit sufficiently to perceive the grandeur and beauty of Him who has fashioned all his works "in wisden," will find abundance to "hopefully and cherfully contemplate." contemplate the fact this "grand old universe is not a failure," but that there is an unerring hand and a sleepless eye eer guiding and progressing mankind onward and ipward to their ideal state of harmony, is surely a flicitous source of gratitude to the mind and heartof him or her whose soul contains a spark of reverence for the great Deific principles that underlieand are inwrought in every cause and effect of which the human senses can conceive. Contemplating such majestic, glorious truths, it is no wonder that an ancient writer was inspired to exclaim: "How wonderful are all Thy works, in wisdom hast Thou made them all."

Spiritualist Meetings at Crosby's Music Hall.

The Childrens' Progressive Lyceum, which convened at 101/2 o'clock, in Sunday last, was very well attended, and the usual proceedings and exercises passed off quite creditably. Some of the declamations of the juveniles creating considerable merriment in the audience.

Immediately upon the adjournment of the Lyceum, the Chicago Free Conference, which convenes at 1 o'clock each Sunday, was called to order by the acting President, Mr. Spettigue. Whereupon Mr. Chauncey Barnes, with a copy of the New Testament in hand occupied the platform.

He remarked, that it had always been his custom to open his meetings by reading a portion from this ancient book, which he proceeded to do, reading from that portion of it which says, "Try the spirit, etc.," advising spiritualists to pursue this course towards all spirits and their mediums. He then proceeded to give his ideas of Christian Spiritualism or Spiritual Christianity, which was that Christ was the rock upon whom all must build.

An unknown friend, of the Shaker persuasion, then occupied the rostrum, and differed somewhat. from the previous speaker. The Shakers, he said, had once possessed the true spirit of Christ, or of Spiritualism, but had lost it. But as to the precise point he (the speaker) occupied was not very concisely defined.

The audience were then informed that there was an unprecedented gathering of strange mediums in the city, there being no less than eighteen or twenty. One of these, a Mr. Hale, of Vineland, N. J., was then invited upon the platform. He proceeded in a very eloquent and energentic manner to explain this gathering of mediums. It was to ascertain and know what was coming. This had been the question for investigation among Spiritualists. ever since the Rochester knockings. He would say it was freedom for all. (Applause.) A free platform, such as they professed to have here in Chicago. But could they maintain a free platform? It was quite easy to talk about a free platform, but could they reduce their professions to practice? The speaker hoped they might, but was doubtful.

Mr. Sppettigue, the President of the Society, was sure they had presented undoubted evidence of their liberality and desire to maintain a free platform in quietly listening to Bro. Barnes, as not one half of the audience believed in his ideas of the

A critical gentleman, whose name we are in doubt about, then arose, and, without mounting the platform, proceeded to a sharp criticism of the speakers who had occupied the rostrum. His obections were to the ancient authorities introduced by the other speakers; in fact, it seemed to be his idea to object to everything. It might be well enough to learn thea, b, c, of Spiritualism, if there was such a thing, but who so foolish as to go back to Moses to be enlightened on the art of printing. Then, after those who were desirous of speaking

had sufficiently ventilated their craniums, Mr. Barnes came down amongst the audience and offered his seances as a test and a healing medium. Quite a number received satisfactory tests, and several more were treated for disease by laying on of hands -with what results we have not learned.

Omission of Name and Post Office Address.

We are in receipt of a letter from Beaver Dam, Wis., dated Sept. 1, 1867, enclosing a subscription of two dollars, but no name signed. We cannot record this until we have the name. We request the person to correct this omission, and sincerely hope that correspondents will, in future avoid placing us under such inconveniences. Take your time to write your address very plain.

Badly Sold.

A writer from South Bend, Ind., to the New Covenant, of this city, of the 4th inst., writes as fol-

lows:

"Some few weeks ago, The "Liberal," a weekly published in Chicago, made its appearance in our quiet little City. It was understood by those inclined to liberal sentiments that it was an outgrowth of the liberal movement made in Chicago some few weeks ago, in opposition to the Young Men's Christian Association. Consequently, all felt an interest in its success, and many subscribed for it. I have had the privilege of perusing two numbers, and I am speaking the sentiment of a majority of those who subscribed for it, when I say that we feel badly sold. Some say that they will not have such an atheistic publication in the house, if they have paid for it. And I feel it my duty to warn our Universalist friends against being imposed upon in such a manner, as we have been. Instead of its being a liberal Christian publication, as we supposed, it is an infldel sheet.'

To which the editor appends the following note "The Liberal has no connection whatever with Universalists-we donbt if Unitarians would endorse it-and it is in no way an outgrowth of the Chicago Christian Union. It is very much like the Boston Investigator, an avowedly infidel paper."

Both the correspondent and editor of the Covenant would, unquestionably, plead guilty to the charge of being christians, after the due and ancient stamp of St. Paul, who they, doubtless, remember said prove all things, and hold fast to that which is good." If so, we can see no cause for any perturbation of mind; for, evidently, St. Paul would have given the Liberal more than two perusals; otherwise there could not be much said in favor of his liberality. It is a very dubious question, whether such a person would have voted for Jefferson who has said, "that we need fear no errors while truth was left free to combat it."

True, the writer may have been as he says he was-"badly sold." But it does not seem that it was the fault of the paper, for no sooner does he get it than its character appears. Nor does he manifest the greatest amount of confidence in the stability of his faith amongst his brethern, when he warns them to beware, least this liberal sheet should unsettle their pre-conceived notions of theology. If the Universalists' idea of the Bible is founded upon the eternal rock of truth, they need have no fears. It is only error that is weakened by investigation, whilst truth, like a tree, the more it is shaken the deeper root it takes.

Courage, friends of the Liberal, we welcome you as much as we would the New Covenant. And, although we often see cause to differ with you, we shall be glad to own you as a cotemporary in the great work of unmasking error. And shall ever claim for you, as for onrselves-for the New Covenant, as well as for every Journal in the land, a fair field and an open sea.

Spiritualism Again in Court.

A divorce case has just been concluded at Aurora, in this State, in which an attempt was made to show that Spiritualism was productive of insanity. The parties to the suit were Messenger vs. Messenger; Mrs. Messenger being the plaintiff, who, it appears, from the testimony, is a believer in spirit communion. This fact was taken advantage of by the counsel for the defendant, to prove the insanity of the plaintiff. They cunningly attempting to establish it in evidence before the court and jury that all who believe in the communion of spirits were insane, and were successful in producing upon the witness stand warded physician (?) who testified that he would consider a profession of a belief in Spiritualism as evidence of insanity. Had this learned M. D. lived in the days of St. Paul doubtless he would have testified similarly against Christianity. The popularity of a cause has much to do in shaping the opinions of such M. D.'s and D. D.'s; and although they had, perhaps, small hopes of engrafting their broad insinuations upon the court, they nevertheless were fully aware of the prejudice existing in the minds of the public against Spiritualists, by which means they hoped to sway the action of the jury, and cater to a morbid public sentiment. What effect the examination of witnesses, touching this question, may have had in determining the verdict of the jury, we are not advised, but it is probable that the wilv attorney calculated successfully the influence that such charges would have upon the minds of a prejudiced jury, and a verdict was rendered in favor of the defendant.

Such a mercenary use of the prejudices of society is as much to be deplored as the utter disregard existing for truth and simple justice. Whether the party in this case was or was not of sound mind is not for us to take into consideration, but what we shall insist upon, is, that every citizen of this government should have a fair and impartial trial, when sueing or being sued in any of the courts, without any reference whatever to their religious belief or predilections. Had Mrs. Messenger been a Jew, a Catholic, or a Mahommedau, we have not the slightest belief that any allusion would have been made thereto, no matter whether sane or insane; and the point we wish to make is that this invidious discrimination against Spiritualists should not be made, nor do we mean to be silent until even handed justice is impartially meted out to all without regard to sex, creed or color. No other action will satisfy the plainest behests of the Declaration of Independence, the Constitution of the United States, or the requirements of professional Christianity.

A Shower of Tracts.

Some person or persons, of New York, have lately forwarded the Young Men's Christian Association of this city nine tons of Tracts. A correspondent of the Chicago Tribune, from which we obtain our information, has some facetiously felicitons remarks concerning this unprecedented shower of Tracts. He says:

"I cannot but admire the theological cheek of this man. His brass is of no ordinary description. It is sonorous, stately, magnificent. Nine tons of tracts! Twenty thousand one hundred and sixty pounds of appeal to the ungodly! Three hundred and twenty-two thousand five hundred and sixty ounces of the essence of doctrine! About thirty miles of grace!

The relief which these nine tons of tracts will afford is cheering to think of. How much good will be compassed by their impartial distribution. For instance, if a poor devil comes up who wants some bread and potatoes, that pretty tract which objects to living by eating and drinking and so strongly urges the mortification of the flesh, might be given him. To another who is out of wood and hasn't a cent to buy any with, that beautiful little tract "Turn or Burn," could be used with good effect. In fact, with such a generous lot of small theological literature to cho ose from, the wants of

the poor can now be supplied as they have never been supplied before.

It might be heretical in me to suggest that old paper is worth about three cents per pound, and that this bundle of theology, if sent to the paper mill, might realize quite a handsome sum, so I won't suggest it."

"If Brother Moody is as smart as I think he is, he will send the whole blessed nine tons of doctrinal discussion, eloquent appeal, fervid warning and lives of good little boys over to the office of the organ and make it the central point of distribution to the great public, for it is morally and physically impossible to feed the poor upon them. They are indigestible. There is no juice in them. Neither is there edible or bibative satisfaction in their consumption. They can't be eaten. They can't be drunken. They wouldn't set well on the stomach of an ostrich."

The Rostrum.

Moses Hull addressed the First Society of Spiritualists of this city at Music Hall on Sunday evening the 5th inst. His subject was, "Who are the Infidels of the Nineteenth Century." He is a rapid and energetic speaker, and handled his subject quite argumentatively.

All reformers have been called infidels in all ages of the world, and now, Spiritualists of course, labored under the same accusation. He denied it in their behalf, asserting that the opponents of Spiritualism were really the infidels of the Nineteenth century. Quoting from Jesus the words. "these things that I do and greater things shall they do who believe," &c., he applied it to the spirit, methinks of to-day, who lay hands upon the sick, the deaf, the lame and blind, and they are healed, saying truly that they, and they who believe on them were the true believers, and their opponents the infidels, of the 19th century.

He would propose a world's convention of religious beliefs, to be held in Crosby's Music Hall, to determine who were the true believers, and who the infidels, and if he did not produce a half-dozen mediums upon that stand who would do all that Jesus had said the true believer would do, then he would acknowledge that spiritualists were not the

Mrs. H. F. M. Brown will occupy the rostrum on next Sunday evening, Jan. 12th.

Phenomenal Spiritualism.

We wish to call the attention of mediums and others interested in Spiritualism to the fact that we are friendly to phenomenal Spiritualism, desiring to give to our readers all the facts we possibly may relating thereto, and urgently request our friends and readers in every quarter and section of the country to furnish us with all the well authenticated facts that may come to their knowledge.

We have an earnest desire to encourage mediums for every variety and phase of spirit manifestation; and shall make it a point to give them a hearty support. We wish there was more mediums in our land for such a manifestation; and possibly there may be many, who, if properly encouraged, would come forth. If there be such, they can rest assured that they have friends with the RELIGIO-PHI-LOSOPHICAL JOURNAL that will not scare at the patent epithet of humbug.

To Old Subscribers and Friends Generally.

We respectfully call the attention of all, to whom we are now sending this paper, to the great induceents we offer, for the immediate renewal of subscriptions, found in the last column of the fourth page. By renewing at once, you will help us very much, and you will receive as a premium for so doing, the "Biography of Satan." Our paper is now upon a sound basis, and every subscriber will receive the Religio Philosophical Journal for the full term paid for. We no longer have selfish schismetists among us to divert the objects of our institution and our paper to mercenary and selfish purposes. It will ever remain, as now, an advocate of Spiritualism in all its phases. We urgently ask the friends everywhere, for sympathy and support.

Ladies don't fail to examine our Premium List. Any one can get up fifty new subscr a very short time, and by so doing receive as a reward for their labor a splendid Florence Sewing Machine by express as soon as we get the \$100.

Remember we send the papers to any address required, and from time to time as the orders come n, keeping an account with the agent getting up

Destructive Fire.

Just on the eve of going to press, we regret to learn that the splendid edifice of the Young Men's Christian Association is burning, and ere this reaches our readers, will be a mass of smouldering

We have received, to be bound, o box of Magazines from Bloomington, Ills., but no letter of in struction. Shipper please write us.

LITERARY NOTICES.

THE MYSTIC TIE is the title of a neat eight page pamphlet, devoted to the interests and development of the principles of Free Masonry, the first number of which is upon our table.

It is published by the Fraternal Publishing Company, No. 9 Spruce street, N. Y.

THE SCIENTIFIC AMERICAN. Munn & Co., 37 Park Row, New York. \$3 per appure

This best of all scientific periodicals, which is nearly a quarter of a century old, we regard as one of our most valuable exchanges. We believe with the publishers, that "every newspaper or magazine publisher who wishes to keep up with the times in Scientific, Mechanical and Engineering matters must necessarily have the Scientific American;" and shall therefore be happy to receive its welcome visits.

Powers Domestic Magazine. 18 South Third street, Phila-adelphia. Single copies \$2.50.

This periodical is designed by its author to be a

progressive and literary record. It says: "We have no intention of competing with deservedly popular magazines. We know there is a field large enough for us all." This is unquestionably true and we welcome Mr. Powel's Magazine to the arena

An old lady announced in court at Atlanta that she "had no counsel"-that "God was her lawyer." "My dear madam," replied the Judge, "he does not practice in this court !"

Josh Billings says, that if a man professes to serve the Lord, he likes to see him do it when he measures onions as well as when he hollers glory halleluyer.

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee." All communications under this head are given through MRS. KINGSBURY, a well-developed trance medium, and new be implicitly relied upon as coming from the source they purport to-the spirit world.

INVOCATION.

Our Father! Divine attribute of love! in Thee are all there is of love, of will and wisdom. There's no place where Thou art not, no place where Thy loving kindness is not felt. We do not go to Thee, nor ask of Thee any especial gift, for as our day is so is our strength, and everywhere, in Thy Divine economy, is enough and to spare to Thy children, and Thou dost give thy gifts freely and uncomplainingly; and it is not with fear and trembling that we approach Thee, or ask of Thee to give us that light and knowledge to benefit us that we may benefft others. And thou dost give unto us our daily bread, and with that bread of eternal life we are enriched and guided to wisdom.

Thou art all kindness and Thy love is inexhaust. able in the strenth of Thy immortal nature; therefore we have no fear of the discontinuation of Thy love, for we know that we are a part of Thee, and in Thy court we shall all join in the grand anthem, "Peace on earth, good will to men." We know that we must impart if we would receive, and we now know that "it is more blessed to give than to receive," for in giving to those who are in need we are growing more wise in nature, and in understanding these attributes of God, and all mysteries in nature and in Thee shall pass away forever and for-

QUESTIONS AND ANSWERS.

Q. Would it be proper to give the names of the controlling spirits of this circle?

A. All things are proper if necessary, and they could be given, but we think best not to do so at the present time. Humanity is so educated, it is a second nature to them to demand a name, else why so many different ideas of God; that God must be embodied in an organization to be understood, and demands that all we say of God is attributable to law, but as we pass away beyond earth life these conditions recede from us; therefore, in giving names of spirits controlling the circle, the name would be unrecognizable to you, and it would not vary the communication, therefore it would be best not to do so now. It is so little understood-spirit communication! It is understood, as a natural consequence, that mind acts upon mind, but spirits in the spirit world are governed by Divine conditions; the difference is, ours is higher than yours. Now, when we speak of spirits in the spirit world, your mind naturally goes to some kind of natality. We see spirits that have passed away centuries ago, that have passed beyond the confines of earth and are now in the spirit spheres, and are felt as a power and not as a presence. We know there are many, many instances where it is supposed that John the Apostle and Paul come face to face and commune with men. I will tell you my experience; their spirits are so far in the spirit world, and attained such brightness, that one single ray from them would almost annihilate a spirit in the body. So we find it with all those spirits of gigantic minds whose impetus is onward and upward in the spirit world, and they are felt as a power and not as a

Q. Are there any arts that were known to the ancients that are lost to the people of this age?

A. We must answer that by saying that nothing is lost. There were arts in the past that were crude and unwieldy that would be of no use to you, and others that would be useful. There were arts or models that to-day would advance you as a scientific nation; yet, you are in advance of what they were then, you have not lost by the disappearance of them. You have so much connection with this progress in the spirit world, that it is handed down to you in the equal progressive scale of improvement, therefore we cannot say that there has been anything lost by their passing away, and you are now receiving gems of thought that are bringing you up in the development of science far in advance of the past. The use that the past arts have been to humanity has been the scientific development of the arts of the present day, and the eternal object is telling on each succeeding age, and will bring the standard higher and higher, therefore nothing is lost, but everything is used in the arcana of nature. The form is individualized, and must take its place in some other part to make up the grand whole in the Divine Arcana of nature.

Q. From your standpoint of truth what principle is the true relation of the sexes? The Individual,

the Monogamic or Polygamic? A. My friend, that question embraces almost a volume. From our standpoint of truth, the true relations of the sexes is the Divine law of attraction. In understanding the highest demands of their natures, and understanding, too, that nature's demands are God's commands. But we cannot take that up, for we have not time now to do so. Nature is upheaved from every part of herself, and that question must be solved from the individual outgrowth of life; but the time will come when we will take that up and endeavor to give, as best we can, what we consider to be the true relations between the sexes. War and dissension can never exist where the divine demands of your nature are given according to God's commands. When we speak of the law of attraction, we would speak of that as a spirit free from all disease, from all that is abortive to the highest development of the human family. We do not mean one who is so low down in the animal that he cannot feel the light that is in every human breast, that is actuated by this Divine law of attraction.

Q. Do you not believe, therefore, that it is unhely for two of the opposite sex, who are not thus Divinely attracted, to live together?

A. We must recognize law, and we know there are marriages, and we know that there are impure conditions in the earth life, therefore we dare not pass judgment upon any. If these conditions surround my brother and sister, if they have not advanced and passed out of those conditions, then they are unholy. When we speak of unholiness you must understand the word. We know that war and discord and inharmony are subjects of law, but are undeveloped, and are passing through the earth life experiences into higher conditions, but still the spirit must suffer while they are here. We must pass into the anti-natal and fundamental development of a being before we can pass judgment upon it. We are not permitted to pass our judgment upon this subject, until we are able to point out a better life; but nature is passing through the crucible, and all that our Heavenly Father receives shall stand, and that He does not shall be rooted up and pass away, as the storms that sweep over the earth. We hear no premonitions of Divinity, when all shall understand that it is impossible for antipodes to live together in harmony.

Q. Was the murder of Abraham Lincoln fore-

known by spirits in the spirit world? A. All spirits in the body are accompanied by invisible intelligences, and there was around that murderer, as you call him, an aura, a chart if you wish, a phenomena, and that aura attracts its like. In that was transmitted to the brain the thoughts that surrounded that person, by working upon the brain.

Q. Was the President himself aware of it? That is, did he have an impression that he was to be murdered?

A. We cannot answer it. Possibly some other spirit may be able to answer you. There is a spirit here that tells me the President himself was aware of the assassination, or had a premonition of it, and in that premonition the two forces acted together-the one around the President and the one around the murderer, and the more positive force around the more positive nature, and thus they are drawn together, and the assassination was the result.

In the spirit world there are antagonisms, and if the man is murdered to-day, he will surely seek some channel in the spirit world whereby he can satisfy that appetite. If you lay down to-night and before morning you are born into the spirit world, you are effectually the same man to-morrow as you are to-day, unless you are socially awakening in this body, then it becomes a matter of progress.

Here you have an opportunity of developing your inner life, and seeing yourself as you are; and. oftimes it is momentous and sublime to see a person change almost in the twinkling of an eye!

NICHOLAS DOWLING.

The communications for this paper will differ somewhat from the subject matter formerly given, as the medium through which we communicate has a different organization, and can be used for different communications. Nevertheless we intend to make them as instructive as we can, and will endeavor to give our ideas as we feel them, and not give any other spirit's ideas but our own. For we feel that the time has come, wherein the spiritual phenomena should be understood, and should be understood practically, and not theoretically.

I left the earth life some years ago, and have had a great deal of experience in the spirit world. My name was Nicholas Dowling. I was born a Catholic, and lived a Catholic. I left a family-a wife and child. I had lived so perfectly depending for the priest to think for me, that I was not capable of thinking for myself, when I first came here. When I arrived in the spirit world, I was as a statue -all the nerve force of my spirit body was para-

lyzed, and my brain was useless. I was disappointed on my advent in this world, for it was not as I was told it would be, therefore all the currents of my life seemed within myself, and I seemed a perfect statue. I had been born wealthy, my father gave me what I had-everything was reserved, and I made no individual effort to retain it, and went on in the path that was marked by others. I was not active enough to be timid, and now that I am here, and know what a terrible thing it is to be inactive, I want to give earth this knowledge-that it is better to give all thoughts, all ideas, and even if temptations are thrown around you, it is better to walk through them than not to try to resist them. If others thought, it did not seem to arouse me, and I went to and fro, not turning to the right or left, relying on my priest, whom I paid regularly, and the first awakening in the spirit world to me was seeing many acquaintances around, whom I had known, but kad no power to ask them why it was until I met the priest and asked him why it was so, and no said to me, "We didn't understand the law, but I lived as well as I could. To the best of my ability I served that God which was most powerful-it was the love of gain in the church, the feeling that I was building up altars to the sky, and I ground the people that I should have enlightened."

I don't wish you to think that I have forgotten my family. All those tender ties and relations that existed between us still continue. As I had not the power to err, I had not the power to do much good. I supported and sustained the family and loved them as much as my nature could, aside from my religion-that seemed paramount to all other ties of my soul. I was peaceful, so much so, that ripple turned me in any way, so that my life was a stagnant pool. I would say to those in the earth life, use all the power of your physical nature, and all that is bright and beautiful in your world will ever shine in your actions and wrong will cease to be. In the "inner life" is divinity; and you will learn that God is the development of your being to understand your relations with life. To the disappointed spirit that has always wor-

shiped Christ, we would say, that Christ is all that is good, and not an impersonation as you read it. I am but an individual in the spirit-world as yet. I know that all the beauties are yet before me. I know that I shall go on as I comprehend the Divine mystery of God. I shall go on until I can understand the divinity of Jeus Christ; and when I look over the sea of souls in your world, and know that they are bound in chains of ignorance, I know, too, that there is light Divine that will creep into their hands bye and bye, and the scales will fall from their eyes; but humanity cannot live in this day and age that you live in with ut some central force - some Divine condition whereby they can congregate and pour out their inmost

I find it very hard to trace my backward steps to earth-life. I know, by the laws of intuition, when I left the earth-life; but I am seldom attracted there. I know that my companion is of the same belief as I was, but until some great effort is made, she cannot see as others do; but I know that if I can assist my brother man in the onward march of progression, I know that the must see the Divine light as others do. No power in this world, or the other world, can over-rule Nature's laws. So far as I am able, I shall enlighten myself that I may be able to enlighten others.

Prof. Dunning, the lecturer on geology, was interesting the primary scholars of one of the city schools recently by showing how the bee was made. He had finished by putting the sting in, when a little fellow who had been watching the process most closely, spoke up:

"Mr. Dunning!"

"What, my boy?" "Didn't Dod make the bee?"

"Yes, my son."

The little fellow was silent a minute, when he spoke up again:

"Mr. Dunning !"

"Well, what now, my son?"

"I was thinking how Dod would put the sting in the bee without ditting his fingerstung before he let it go.'

The child ought to be encouraged.

VOICES FROM THE PEOPL. For The Religio-Philosophical Joral. He that has Eyes to See, Let Himee.

BY HUDSON TUTTLE.

The diffusion of any belief, however unrsal, of itself is no proof of its truth. Some c has said the best evidence of Spiritualism is thrand fact of its millions of believers. Then, any the systems of religion that have blessed or curd the world, as you please, can be proved true, they count their proselytes by the millions and hun-

The fact of millions of believers, takeni connection with their character, and the mner in which they have become believers, howev is an evidence, and a strong one, in support of gritualism. They are not the dupes of leaders or are they ignorant proselytes of fraud. Here this movement is unique, and wholly unlike lything which the history of the world affords.

See the old religions of Egypt, Persia, Hdostan, supported by kingly power, and the aft and irand of a priesthood; the religion of the foslem, propagated by the sword! Glance ove history and find one great movement that has gorforward without a leader!

Mohammed sprang from a royal lineand not until he had an army did he push forwal on his wonderful career. Without that, the Koin would have remained a curious book of vions and fables, without any vital force. The emporal power wielded by its writer made it divie to the wild races scattered from the shores of th Adriatic to the celestial mountains, from the Opian far down into the Zaharian wastes.

Christianity had a leader who die for his faith, and his martyrdom fell as an heipom to a chosen band, who carried his doctrine to every part of the then known world. They roselyted the kings and emperors, and through them the permanency of the new system was ganed. The success of Swedenborgianism depende on Swedenborg, of Mormonism on Smith, and those who have filled his place. So of every system since the dawn of history.

But here comes a new phase. A truthenters the world less than a score of years ago, in a humble, cottage, in an obscure family, in an uninown village; enters it in an almost grotesque form, that of a rap. It has nothing but poverty to ecommend it. It is scorned by the savans of the age, is re-peatedly "exposed," ridiculed, scoffd at, spit upon, yet it goes steadily on. No one uts himself forward to assert its claims, those who eek aggrandizement through it for personal eds are cast down; it moves on to its grand resuts, without any apparent effort or any morta assistance. When one phase of the phenomena is "exposed," and the world breathes easy under the conviction that the theory of spirit origin is completely ex-

ploded, a new and more startling onels presented! The phenomena are as diverse as the different media, and each requires a special theory for its solution on any other than spiritual grounds.

In the cultivated circles of our inellectual centers, among scientific men, in the hills of legislation, it makes its appearance. It is closely investigated by learned men, who have, as lawyers, devoted their life-times to the detection of fraud, and the compilation of evidence; or, as physicians, to the study of the phenomena of life and mind; or, as scientists, to the recondite phenomena of matter and force. It has withstood all their tests, and made them converts.

Far away in the backwoods of the West, and the prairie homes of the extreme settlements, from the Gulf to the forests of Maine, even among the half civilized trappers of the A. North, it has given similar phenomena, adapted to the mental capacity of the recipients, and taught doctrines differing only as individuality differs.

While the religious sects of this country lavish millions on preachers, missionaries, tracts and schools, and have organized tremendous machinery for propagandism, this new sy tem goes forward silently. Its media are unpaid, its teachers only receive what charity offers, its books seek their own purchasers and readers.

It has supported an amount of quackery, deception and abuse sufficient to crush into ignominy any less vital principle. Designing men have endeavored to elevate themselves or their hobbies, but it has cast them all off and slowly purified it self from such contamination. Whoever has honestly investigated its claims has become a believer. and the strength of belief is proportional to the thoroughness of investigation. All it asks of the doubter and the scoffer is to open their eyes and

Now, I ask the skeptic what means this wonderful success? Can it be explained on any other basis than that of Spiritual influence? On that ground all the perplexing and diverse manifestations become plain, so that a child may understand; on any other the wisdom of the world is

Underneath all the phenomena lies the unseen but Atlas-power of the spirit world, with whom this confusion is perfect order, and however conflicting and discordant it may appear to us, every manifestation has a purpose and an aim, and from the whole a perfect system is slowly evolved. They are the leaders, and from them it receives its unity of purpose and perfectness of power.

For The Religio-Philosophical Journal. A Remarkable Test.

BY E. V. WILSON.

In the month of May, 1855, I was at Memphis, Tenn., lecturing and holding seances, and the folowing is one of the many incidents given through my mediumship while there. It was on a week day evening -I think Wednesday - with some eighty persons present, that it took place. I was in a fine trance condition, when the influence led me across the room, some twenty-five feet, to Mr. B., a Southern man and a stranger to me, saying: "How do you do, friend B., I am glad to meet you." "Sir," said B., "I don't know you." "Ha! ha!! ha!!! don't know me. Well, well, that is cool; don't know me. Why, B., you killed me twenty years ago in North Mississippi." At this B. manifested considerable excitement, rising to his feet, (emphasizing) "Sir," at which the influence waved my hand toward B. saying, "Never mind B., you cannot kill me again. Perhaps I was to blame. You remember we were at school and quarreled. There was a lady in the case. I insulted you. You challenged me. I accepted. We fought. You had the choice of ground; the light was in your favor. You had the lucky shot. I fell, and passed on into the Summer Land, there to re deem myself from the errors of our 'code of honor,' so much in use at the time you and I went to Query-Did you win or lose?

Never mind B. it is past. You are trameled with mortality, I am free. I have paid the penalty of | cause it kicks so."

my errors, and have redeemed myself out of the false system in which I was educated. Strive, my brother, to rise up out of earth's errors into heaven's light, and all may yet be well."

"In heaven's name, what is this? Who are you, and what means this communication?" excitedly demanded B."

"I am J. H. R., of O-, North Mississippi. Let us part friends; you to your work of redemption, I to my work of progression, and yonder in our Spiritual homes we will be friends indeed."

And then B. said: "Gentlemen, when a young man I was at school in O-, North Mississippi, and had a schhoolmate by the name of J. H. R., twenty-one years ago next June. We quarreled over a love affair. This man insulted me. I challenged him. We fought, and he has, or his spirit, or what ever you may call it, has told you the truth."

Are we not surrounded by a multitude of witnesses, and yet theology seeks to destroy all the testimony extant whereby man knows he is immortal, and some of our own philosophers, who yet have an inkling for the flesh pots of Egypt, are willing to crucify afresh our modern Jesus.

PERSONAL AND LOCAL.

A writer in the Tribuue of this city of the 1st inst., estimates that there are two thousand saloons in this city; or one to every thirty five adult males; and six thousand public women scattered around in eight hundred different houses; six thousand of a less public character in one thousand two hundred houses. And that there were about twenty-three thousand arrests during the past year, equal to one-tenth of the whole popu

Prof. Wm. Denton, the distinguished Geologist and Lecturer on Spiritualism and kindred reforms, is engaged to lecture at Music Hall, Boston, Mass., on the 12th inst. Subject: Spiritualism and its Phenomena. From a personal acquaintance with Mr. Denton, we can cheerfully say that it is well worth while to hear him upon this important subject. We trust a full report of this discourse may be given to the public.

N. B. Starr, the distinguished spirit artist, has been receiving quite an ovation from his Boston friends, whom it seems have quite a keen apprecia tion of his paintings; which aside from their being "pictured forms of the loved in spirt life," are really beautiful specimens of art.

A. A. Wheelock, State Missionary for Ohio, appointed at the late State Convention at Clyde, pullishes a list of appointments in that State, beginning immediately, in the order herewith given:

Genoa, Fremont, Balleville, Clyde, Bellevue, Castalia, Norwalk, Milan, Berlin Heights, Oberlin, Elgria, Eaton, Grafton, Center, Litchfield, Liverpool, Cleveland, Willoughby, Painesville, Centerville, Talcott, Geneva, Austinburg, Jefferson, Monroe Center, Andover, Cherry Valley, New Lynne, Mesapotamia, Trumbull Co., Farmington, Parkman, Braceville, Newton Falls, Chagrin Falls.

J. O. Barrett, State Missionary Agent for Michigan, will be at Battle Creek on the 18th and 19th

Mrs. Nellie L. Bronson speaks in Cincinnati, Ohio, during January and February.

Mrs. C. Fannie Allyn lectures in Providence, R. I., during January.

Isaac P. Greenleaf speaks before the Society of Spiritualists in Worcester, during January.

The colored people of this city commemorated the anniversary of the issuing of the Emancipation Proclamation by parading the streets, wearing a white scarr over the eight shoulder mounted with a rosette, and preceded by a band of music.

NEWS SUMMARY.

Mr. and Mrs. Jeff. Davis were at New Orleans on the 18th ult.

The Coroner's inquest into the cause of the late railroad disaster at Angola, after eleven days' investigation, concluded their labors this evening. The jury was composed of some of the most intelligent business men of the city. A thorough and searching investigation was made, forty-two witnesses were examined, and the result of their inquiries is that the accident was caused by a bent axle of the Cleveland and Toledo car 21, the car that was burned, causing the wheel on that track to drop into the wing rail, thus throwing the wheels off that track, and subsequently the whole car off the track, and that there were forty persons in all killed thereby. The jury also recommended the adoption and enforcement of a more thorough system of gauging wheels of cars, so as to prevent an imperfect axle or wheel, being made the cause o disasters in the future.

The colored people of Washington, D. C., held a meeting in commemoration of the issuing of the Em incipation Proclamation on the 1st inst. Generals Howard, Logan, and Senator Pomeroy deliv ered the addresses

Late advices from the Indian Territory represent that the Cherokees, Choctaws, Chickasaws, Seminoles and Creeks are rapidly recovering from the desolation caused by the war. Their schools are all being reorganized, and churches established all through the district. It is estimated that in two years they will have fully regained the wealth possessed by them previous to the war. The Cherokees have thirty-three district schools, and three academies where the higher branches are taught. The other tribes show similar advancements in

Judge Clarke, of the Supreme Court, of New York, general term, in the case of the Bank of the Commonwealth versus Jasper Van Vleck, et al., in which the bank appeals from a decision in the lower court, decided yesterday that gold and silver are no longer the lawful money of the country, but merchantable commodities, and promissory notes made payable in gold must be paid in gold or currency of an equivalent value.

FOREIGN.

LONDON, Dec. 31. Later advices received from the expedition now marching into Abyssinia, report King Theodore, on ascertaining the extent of the measures taken by this government to effect the liberation of the English captives has released to em himself.

BERLIN, Dec. 31. The petition against the annexation of any West India islands to the United States has received numerous signatures in this city.

Carlotta, Empress of Maximilian, is hopelessly

"Pa, I know why that old-fashioned pistol of your'n that grandpa fit with in the revolution is called a horse pistol?" "Why, my son?" "Be-

PHENOMENAL.

AN UNBELIEVER CONFOUNDED.

The Grass Valley National says: "There dwells in our town a lady, who is not only one of the spiritual rank and file, but assumes in addition, the higher position of a medium. This lady is blessed with a partner of all joys and sorrows, save the joy connected with Spiritualism. Now, in answer to the prayers of the believing wife, the spirits commenced operations on the unbelieving husband, and this was the plan of operation: He closed and fastened the back door of his house the other night, and was told by the wife that the spirits would open it-and in the morning wide open it stood; the next night he performed the same operation, and the spirits followed suit. The third night, he determined to lie in wait, and accordingly locked and bolted the door, and took a position square in front, when, in a short time thereafter, the key turned in the lock, the bolt drew back, and the door flew wide open, and he standing looking at it! Well, what has he to do in the matter? Believe his own eyes, or call it a humbug? He does not seem willing to do the latter, and accordingly is on the Spiritual fence, with a decided tendency to 'flop

N. B. STARR'S SPIRIT PAINTINGS.

These Spirit pencilings and paintings, considering the time occupied in their production, are among the wonders of the age. Bro. Starr, now in the sere of life, fifty years a mechanic working at his trade, owes all his artistic skill to his immortal guides. And unassuming and unpretending as he is, how many, O, how many tearful eyes look up and thank him for being the instrument of transferring to canvas the forms of their loved that have passed death's peaceful river!

He paints in oils. Permitted in his studio, we saw him work in this semi-conscious psychologic state. The room was partially darkened. He painted standing, and some of his motions were quick, almost, as the lightnings. We have a crayon head from the ascended Rogers, several elegant penciled pictures from the widely-known W. P. Anderson, and now a large oil painting from Mr. Starr, showing the different conditions of spirits, and the callings that obtain in the spirit-world. Grand is the mission of these spirit artists. Long after their mortal forms have perished will their master-pieces of art awaken holy memories of the sainted in the Summer-Land .- Correspondence of the Banner of Light.

DR. E. L. RANDALL, A HEALING MEdium, may be consulted for a few days at the office of RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-

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Michigan Southern Railroad. Depot corner Van Buren and Sherman streets. Ticket Offices 56 South Clark street.

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 *4:30 a. m.
 †5:30 a. m.

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 *7:00 a. m.
 11:00 a. m.

 Fast Line.
 4:30 p. m.
 *6:40 p. m.

 Express.
 *10:00 p. m.
 *9:00 p. m.
 Illinois Central. †9:30 p. m. *4:15 p. m.

*6:10 a. m. *9:10 a. m. *7:45 a. m. *1:55 p. m. *5:15 p. m. *7:35 p. m. *6:20 a. m. 12:10 p. m. " " *8:00 p. m. *5:15 p. *6;10 p. m. *7:35 p. *

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*Sundays excepted. †Mondays excepted. †Saturdays excepted. †Saturdays excepted. †Saturdays excepted.

NOTICE OF MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Sumner street, every Sunday evening, at 9% o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Childrens' Progressive Lyceum meets at 10% a.m. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. Speakers engaged:—Mrs. Mary J. Wilcoxson during December. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

Music Hall.—Lecture every Sunday afternoon at 2½ octock. A half hour concept on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. Mrs. Nellie L. (Wiltsie) Bronson speaks December 15 and 22. L. S. Richards,

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard Street, up two flights, in half. Sunday services 101/2 A. M. 3 and 7 P. M.

East Bosron.—Meetings are held in Temperance Hall, No. 5 Mayerick square, every Sunday, at 3 and 7½ p. m. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speakers engaged:—Dr. J. N. Hodges, Dec. 29; Mrs. M. Macomber Wood during January; Mrs. Mettle F. Wilson Feb. 2020 60 Hattie E. Wilson Feb. 2 and 9.

SOUTH BOSTON. Spiritual Conference meeting at 10 a, M. Lecture at 23 f r M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

Sunday. All are cordially invited. C. H. Rines.

Charlestown.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm
street, every Sunday at 2½ and 7½ P. M. Speakers engaged:
Mrs. Sarah A Byrnes during Docember; Mrs. C. F. Allyn
furing March. Children's Lyceum meets at 10¾ A. M. A. H.
Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at
10½ A. M., in the Machinists' and Blacksmiths' Hall, corner of
City Hall and Chelsea street, Charlestown. Dr. C. C. York
Conductor; Mrs. L. A. York, Guardian. Social Levee every
Wodnesday evening for the benefit of the Lyceum.

Wednesday evening for the benefit of the Lyccum.

CHELSEA.—The Associated Spiritualists hold meetings at
Fremont Hall every Sunday afternoon and evening, commenc-Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ r. m. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lycenm assembles at 10½ A. m. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speaker engaged:—Mrs. C. Fannie Allyn during December.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisiamet Division Hall, Chelsea, at 3 and 7 r. m. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. m. Speaker engaged:—Mrs. N. J. Willis during December. Lowell, Mass.—The Children's Progressive Lyceum hold maetings every Sunday afternoon and evening at 2½ and 7 o'clock. Lyceum session at 10½ a. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Correspond-

tor; Mrs. J. F. wright Guardan; J. S. Whiting, Corresponding Secretary,

Plymouth, Mass.—Lyccum Association of Spiritualists hold meetings in Lyccum Hall two Sundays in each month. Children's Progressive Lyccum meets at 11 o'clock A. M. Speakers ongaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storr, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

WORDESTER MASS.—Meetings are held in Hortfultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every. Sunday at the same place. E. R. Fuller, Corresponding Sectionary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian. Speakers engaged:—Mrs. M. S. Townsend during December; Isaac P. Greenleaf during January; J. G. Fish during February; H. B. Storer during March.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 r. m. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 r. m. Speakers engaged:—N. Frank White during December; S. J. Finney during January; J. G. Fish during March.

Firehburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', MASS — Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Quincy Mass.—Meetings at 23% and 7 o'clock r. m. Progressive Lyceum meets at 13% p. m.

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, atternoons at 3 and evenings at 71, o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Speaker engaged:—Rev. Adin Ballou, Dec. 29.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets overy Sunday at 10½ A. M., at Lafayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee,

Secretary.

Portland, Mr.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock,

Bangor, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the sume place at 3 p.m. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

DOVER AND FOXCEOFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a.m. E. B. Ayerill, Conductor; Mr. A. K. P. Gray, Guardian, A conference is held at ½ p. m.

HOULTON, ME. — Meetings are held in Liberty Hall, owned by the Spiritualist Society,) Sunday afternoons and

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ a.m., and 7½ p.m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth Gungdian.

worth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle,

Guardian.

Brooklyn, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p.m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Eriday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

tribution 10 cents. Williamsure, N. X.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

MORRISSANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

Buffalo, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, eyery Sunday at 10½ a.m. and 7½ p.m. Children's Lyceum meets at 2½ p.m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

Trov, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Mouroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

ROCHESTER, N. Y.—Religions Society of Progressive Spiritualists meet in Solitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p. m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

JEREY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a.m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Loach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINILAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10% a. m., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12% p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 101/2 a. m. and 7 p. m. at Ellis Hall, Belieview Avenue.

A. m, and 7 p. m. at Ellis Hall, Belleview Avenue.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets, every Sunday, at II a. m. and 7 p. m. Speakers engaged: Thomas Gales Torster during December; J. M. Peebles during January; Mrs. Nellie J. T. Brighham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 9 p. m.; Platonic School, Thursday, at 7 p. m. John Mayhew, President.

Stormward C.U. Mostings are held in Turn Verein Hall.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday ot 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secretary. Chidren's Progressive Lyceum meets at 2 p. m Honry Bowman, Concuctor; Miss G. A. Brewster, Guardian

Sr. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged:—Mr. and Mrs. Andrew Jackson Davis during December.

CLYDE. O —Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, Guardiau.

CHICAGO, ILL.—The First Society of Spiritualists of Chicago meet at Crosby's Music Hall, on every Sunday evening. Chil-dren's Progressive Lyceum meets at 10½ a. m., and the Con-ference at 1 p. m. All well attended.

SPRINGFIELD, ILL. Regular Spiritualists's meetings every Sunday in the ball. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

RICHMOND, IND.—The Friends o' Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m. ADRIAN, MICH.—Regular Sunday meetings at 101.

Adrian, Mich.—Regular Sunday meetings at $10\frac{1}{2}$ a. m $\frac{1}{2}$ p. m., in City, Hall, Main street. Children's Progre yourn meets at the same place at 12 m.

Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 71/2 p. m., in Temperance Hall, Market street, between 4th and 5th.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK. PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.

J. Madison Allyn may be addressed till Dec. 26 at Banner of Light office, Boston. After January 1 his address will be Bine Anchor, N. J.

O. Fannie Allyn will speak in Chelsea, Mass., during De-cember; in Providence, R. I., during January; in Putnam, Conn., during February; in City Hall, Charlestown, Mass., during March; in Mercantile Hall, Boston, during April. Address as above, or North Middleboro', Mass.

J. G. Allbe, Chicopee, Mass. Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P.

Dr. A. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address box 2001, Rochester, N. Y. Charles A. Andrus, Flushing, Mich., will attend funerals Rev. J. O. Barrett, Detroit, Mich., care C. C. Randall.

Mrs. Sarah A. Byrnes wil speak in Central Hall, Charlestown, Mass, during December; in Plymouth January 5 and 12; in Salem January 19 and 26; in Philadelphia during March; in Stafford, Conn., during February and May. Would like to make further engagements. Address 87 Spring street, East Cambridge, Mass. Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill. Mrs. Emma F. Jay Bullene, 151 West 12th street, New

Mrs. Nellie J. T. Brigham, Elm Grove, Colerain, Mass., will speak in Great Barrington, Mass., December 15; in Phila-delphia, Pa., during January; in Washington, D. C., during February. Mrs. M. A. C. Brown would like to make engagements to speak. Address, West Randolph, Vt.

Dr. J. K. and Sada Bailey will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian, Addie L. Ballou, inspirational speaker, will answer calls to

lecture in the Middle and Eastern States during the winter Address box 7, Southford, New Haven Co., Conn. Wm. Bryan will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address box 35, Camden P. O., Mich.

M. C. Bent, inspirational speaker. Address, Almond, Wis, andays engaged for the present.

J. H. Bickford, inspirational speaker, Charlestown, Massa-

A. P. Bowman, inspirational speaker, Richmond, Iowa. Warren Chase, 544 Broadway, New York. Dean Clark will speak in Portsmouth, N. H., during January. Permanent address, 24 Wamesit street, Lowell, Mass.

Mrs. Augusta A. Currier will answer calls to speak in New England. Address, box 815, Lowel, Mass.

H. T. Child, M. D , 634 Race street, Philadelphia, Pa. Thomas Cook's address is Drawer 6023, care of R. P. Jour Albert E. Carpenter will answer calls to lecture and estab

lish Lyceums. Is engaged for the present by the Massachu-setts Spiritual Association. Those desiring the services of sens Spiritual Association. Those desiring the services of the Agent should send in their calls early. Address care of Banner of Light, Boston, Mass. He will lecture in Montague, Mass., Dec. 17 and 18; in Grange Dec. 22; in Athol Dec. 23 and 24; in North Hampton Dec. 29; in Ware Dec. 31; in Fishdale Jan 1.

Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.
Henry J. Durgin, inspirational speaker, will answer calls to lecture. Can be addressed care Wm. Rose, M. D., box 268, Springfield, O., till Dec. S. Permanent address, Geneva, O., care W. H. Saxten.

George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass.
Dr. E. C. Dunn, lecturer, can be addressed care Banner of light during December, after that, Rockford, Ill.

A. T. Foss is engaged for the present by the Connecticut Spiritualist Association. Will speak in Mystic Bridge, Conn. Dec. 22. Address Hartford, Conn., care o. S. Dow, Il Pearl

S. J. Finney, Troy, N. Y.

Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase street, Boston. Mass, or Lagrange, Me. Dr. H. P. Fairfield, Galesburg, Ill., box 1003. Mrs. Fannie B. Felton, South Malden, Mass.

J. G. Fish will speak in Cincinnati, O., during December; in Pittsburg, Pa., during January and February; in Springiteld, Mass., during March; in Philadelphia, Pa., during April; May, June, July and August, local; in Battle Creek, Mach., during September, and theice "Westward ho!" for the next six months. Address Hammonton, N. J. Miss Amedia B. Fowler, impressional and inspirational peaker, will answer calls to lecture. Address Nevada, Story 50, Iowa.

Rev. J. Francis, Parishville, N. Y. Isaac P. Greenleaf will speak in Leominster, Mass., December 29; in Worcester during January; in Plymouth March 1 and 8. Would like to make further engagements. Address for the present 82 Washington avenue; Chelsea, Mass., or as above.

Dr. L. P. Griggs, inspirational speaker, will answer calls to cture. Address box 1225, Fort Wayne, Ind.

N. S. Greenleaf Lowell, Mass. Mrs. Laura De Force Gordon, San Francisco. Cal.

W. A. D. Hume will answer calls to lecture during the win-er. Address West Side P. O., Cleveland, O. Lyman C. Howe, inspirational speaker, New Albion, N. Y.

Dr. M. Henry Houghton will leceure in St. Louis, Mo., during December; in Buttle Creek, Mich., during January; in Rock, Island, Ill, during February. Will lecture week evenings. Address as above. ings. Address as above.

Miss Julia J. Hubbard would like to make engagements for the fall and winter. Address 3, Cumston street, Boston. Moses Hull, Hobart, Lake County, Ind., will speak in tochester, Minn., during December; in Chicago, Ill. during lanuary; in Providence, R. I., during May. Will receive alis to lecture in the Middle or Eastern States during 'ebruary, March, April and June; also shall be happy to ave ovening engagements in the vicinity of Sunday appoint-

Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass. Miss Nellie Hayden will raceive calls to lecture in Ma chusetts. Address No. 20 Wilmot street, Wo cester, Ma

Mrs. Anna E. Hill, inspirational speaker and psychometrical eader, Whitesboro', Oneida Co., N. Y.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. Dr. E. B. Holden, inspirational speaker, No. Clarenden,

Charles Holt, Columbus, Warren Co., Pa. J. D. Hascall, M. D., will answer calls to lecture East or Yest. Address 204 Walnut street, Chicago. Miss Susie M. Johnson will speak in Terra Haute, Ind., during December, January and February; in Springfield, Ill., during March and April. Permanent address, Milford, Mass. FORESEL

Wm. H. Johnson, Corry, Pa.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. P. Jamieson, inspirational speaker, Belvidere, Ill. Will nawer calls to lecture week day evenings within convenient latances.

Abraham James can be addressed at Pleasantville, Venango H. A. Jones, Sycamore, rll. of fossesbyr and sorring

S. S. Jones, Drawer 6023, Chicago.

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Center the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every worth

George F. Kittridge Buffalo, N. Y.

Cephas B. Lynn, semi conscious trance speaker, will lecture
n Sturgls, Mich., during December; in Toledo, O., during
lanuary. Permanent address 567 Main street, Charlestown,

J. J. Loveland will lecture in Monmouth; Ill., during December. Addresss as above.
W. A. Loveland, 35 Bromfield street, Boston, will answer calls to lecture. Subject: Integral Education, or the Era of our New Relation to Science. MF. A. Logan will answer calls to awaken an interest in andaid in establishing Children's Progressive Lyceums. Add Station D, New York, care of Walter Hyde.

Mi. T. Leonard, trance speaker, New Ipswich, N. H. Abbott, developing medium, 127 S. Clark street rs rin Abbott Roof Chicago.

B. Lawrence, M. D., will snswer calls to lecture on rempnce and Christian Spiritualism. Address Burlington,

Mrs. W. Litch, trance speaker, will answer calls to lecture, ddress 11 Kneeland street Boston. Mass.
Mar. Langdon, inspirationnl speaker, 60 Montgomery street, vs. City, N. J.

John. Lowe will answer calls to lecture wherever the friends y desire. Address box 17, Sutton, Mass. Missary M. Lyons, inspirational speaker—present address 8 Easefferson street, Syracuse, N. Y.—will answer calls to

Mrs. ry A. Mitchell, inspirational speaker, will answer calls tecture upon Spiritualism, Sundays and week-day evening Hilmois, Wisconsin and Missouri. Will attend Convenus when desired. Address care of box 221, Chicago, Ill.

e. Morrison ,inspirational speaker, box 378, Haver-Dr. LeMiller, Appleton Wis.

Dr. Jo Mathew, Washington, D. C., P. O. box 607, Dr. G. Morrill, Jr., trance and inspirational speaker, will lectr and attend funerals. Address Boston, Massachu-

Mrs. Buah Morse, trance speaker, Joliet, Will County, Mrs. An M. Middlebrook, box 778, Bridgeport, Connecti-

Mrs. Sah Helen Mathews, East Westmoreland, N. H. Charles Marsh, semi-trance speaker. Address Wonewoc, Mr. andrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.

Emma . Martin, inspirational speaker, Birmingham, Dr. W. IC. Martin will receive calls to lecture. Address 173 Winds street, Hartford, Conn. B. T. Mus will lecture on Spiritualism within a reasonable

ddress Skaneateles, N. Y. Prof. R. . McCord, Centralia, Ill. Dr. JameMorrison, lecturer, McHenry, Ill.

A. L. E. ish, lecturer, Rochester, N. Y. C. Norwel, Ottawa, Ill., impressional and inspirational

J. Wm. Va Namer, Monroe, Mich. L. Judd Prdee, Philadelphia, Pa. Mrs. Puffe trance speaker, South Hanover, Mass. Lydia Anglearsall, inspirational speaker, Disco, Mich. Mrs. Pike Ictures before Spiritualistic and Scientific Associations on the following subjects: "Christ," "The Holy Ghost," "Spiritualism," Demonology," "Prophecy," "Noon and Night of Time," "The Kingdom of Heaven," "Progress and Perfecting," "Soil and Sense," "Introversion, or Abnormal Inspiraton," "The Seven Spheres," "The World and the Earth." Adress Mrs. Pike, St. Louis, Mo.

J. H. Powel (of England) will answer calls to lecture. Address 200 Sprice street, Philadelphia, Pa, Miss NettieM. Pease, trance speaker, Detroit, Mich.

Mrs. Anna I. L. Potts, M. D., lecturer, Adrian, Mich. J. L. Potter trance speaker, La Crosse, Wis., care of E. A. A. A. Pond, aspirational speaker, North West, Ohio.

Dr. W. K. Reley, box 95, Foxboro', Mass. A. C. Robinsh will speak in Brooklyn, N. Y., during De-cember. Addrss 111 Fulton street, Brooklyn, N. Y. Dr. P. B. Ranolph, lecturer, care box 3352, Boston, Massa-

J. T. Rouse, nrmal speaker, box 281, Beaver Dam, Wis Mrs. Jennie S Rudd will answer calls to lecture. Address 412 High street, Providence, R. I. Wm. Rose, M.D., inspirational speaker, will answer calls to lecture, attend finerals and other clerical duties. Address box 268, Springfold, 0.

J. H. Randall, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. Mrs. Frank Red, inspirational speaker, Kalamazoo, Michi-

Austin E. Simnons, will speak on Sundays in Montpelier, Vt., during the sssion of the Legislature. Address Wood-H. B. Storer, insirational speaker, 56 Pleasant street, Bos-

Mrs. L. A. F. Svain, inspirational speaket, Union Lakes, Mrs. H. T. Stears will lecture in Newark, N. J., during ecember. Address accordingly, or Vineland, N. J. E. Sprague, M. D inspirational speaker, permanent address

Mrs. Fannie Davis Smith, Milford, Mass. Mrs. Nellie Smith, impressional speaker, Sturg's, Mich.

J. W. Seaver, impirational speaker, Byron, N. Y., will
answer calls to lecture or attend funerals at accessible

Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H. Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal. Selah Van Sickle, Greenbush, Mich.

Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Abram Smith, Esq., inspirational speaker and musical me-Mrs. Mary Louisa Smith, trance speaker, Toledo O.

Mrs. E. W. Sidney trance speaker, will answer calls to lec-re. Address Fitchburg, Mass. Mrs. M. S. Townsend will speak in Worcester, Mass., during becember. Address Bridgewater, Vt. J. H. W. Toohey, 42 Cambridge street, Boston.

Mrs. Charlotte F. Taber, trance speaker, New Bedford, ass., P. O. box 392. James Trask is ready to enter the field as a lecturer on Spiritualism. Address Kenduskong, Me. Hudson Tuttle, Berlin Heights, O.

Mrs. Sarah M. Thompson, inspirational speaker 36 Bank treet Cloveland, O. Dr. J. Volland, Ann Arbor, Mich.

N. Frank White vill lecture in Springfield, Mass., during becember; in Troy, N. Y., during January; in Providence, R. ., during February; in Willimantic, Com., during June. applications for week evenings promptly responded to: Ad-Mrs. M. Macomber Wood will lecture in Providence, R. I., Dec. 8, 15 and 22; in East Boston, Mass., during January. Address 11 Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., 27 West Fourth street, New York. Mrs. S. E. Warne will lecture in Rock Island, Ill., during December. Will asswercalls to lecture in the vicinity of that place on week day evenings. Address as above, or box 14, Berlin, Wis.

E. N. Wilson will speak in Tippecanoe City, Ind., during December; in St. Louis, Mo., during January; in Yermont, Ill., during February. Applications for week-day evenings promptly attended to. Permanent address, Babcock's Grove, Du Page Co., Itl.

Du Page Co., 111.
Alcinda Wilhelm, M. D., inspirational speaker, can be addressed during December, P. O. Drawer 194 Toledo, O.; during January 3422 Lancaster avenue, West Philadelphia, Pa.; during February 67 Parchase street, Boston, Mass.; during April care of Dr. Mayhew, Washington, D. C.

E. S. Wheeler, inspirational speaker; also attends funerals. Address care of Banner of Light, Boston, Mass. Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston,

F, L. Wadsworth, permanent address 399 South Morgan street, Chicago, Ill. Henry C. Wright will speak in Cleveland, O., during De-tember, January and February; in St. Louis, Mo., during April. Permanent address care Bela Marsh, Boston, Massa-busetts.

Mrs. E. M. Welest will make engagements for Sundays and week day evenings. Address Danby, Vt. Mrs. Mary J. Wilcoxson will speak in Mercantile Hall oston, during December; in Washington, D. C., during

Mrs. Hattie E. Wilson (colored), france speaker, will lecture in Newport, N. H., Dec. 22 and 29. Would be pleased to make further engagements for the winter. Address 70 Tremont street, Boston, Mass.

Lois Waisbrooker can be addressed at Iowa Falls, Iowa, rare of Union Hotel, till further notice.

Elijah Woodword, inspirational speaker, Leslie, Mich., will peak in Coldwater and vicinity during December. Gilman R. Washburn, Woodstock, Vt., inspirational speaker, will answer calls to lecture.

Dr. R. G. Wells, Rochester, N. Y., trance speaker, will lec-ure Sundays and attend funerals, within a few hours' ride Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.
A. A. Wheelock, Toledo, O. A. B. Whiting, Albien, Mich.

Mrs. Elvirah Wheelock, normal speaker, will lecture in pringfield, Ill., during December; in Sturgis, Mich., during anuary; in Chicago, Ill., during February; in St. Louis, Mo., uring March. Permanent address Janesville, Wis. Warren Woolson, trance speaker, Hastings, N. Y. Miss L. T. Whittler, organizer of Progressive Lyceums, can e addressed at 40: Sycamore, corner of Fourth street, Mil-aukee, Wis.

Zerah Whipple will answer calls to lecture. Address Mystic, Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473. Mrs. Mary E. Withee, inspirational speaker, 182 Elm street Newark, N. J.

A. C. Woodruff, Battle Creek, Mich.

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will aswer calls to lecture and attend funerals. S. H. Wortman, Conductor of the Buffalo Lyceum, will ac cept calls to lecture in the trance state, also to organize Children's Lyceums. Address Buffalo, N. Y., box, 1454.

Mrs. Juliette Yeaw will speak in Warren, R. I., December 22; in Lynn, Mass, during January. Address Northboro', Mass. Mass.

Mr. and Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

Mrs. Fannie T. Young. Address care of Capt. W. A. Whit-

Geo. W. Lusk will answer calls to lecture. Address Battle Creek.

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The JOURNAL is a large folio, printed on good paper witness type. The articles, mostly original, are from the pensothe most popular among the liberal writers in both hemiopheres.

heres.
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For The Religio-Philosophical Journal INVOCATION.

BY WILLIAM W. STOCKWELL. Forward, press forward, O Time, in your flight, Bear me away to a future more bright, Dark are the shadows surrounding us here, Take us to light more celestial and clear; Sorrow, temptation, correlation and sin, Border the pathway of life we are in; Take us, O Father, from life scenes so drear, Bear us away to life's holier sphere.

Temper our souls with the light of new years, Give us new light from the love-lighted spheres Give us the hope that reneweth our youth, Set in our souls the pure diamonds of truth, Line our life's path with all beautiful things, Cheer with songs sweeter than man ever sings, Scatter the sunbeams of love in our way, Ripen our souls for eternity's day

Who would live always with time and its care? Earth has no joys that with heaven's joys compare; Earth hath its sorrows, its woes and its pains, Heaven holds nothing that grieves or complains; Earth hath afflictions that time caunot cure, But heavenly things are all perfect and pure; And we would go there, yes, we would go there!

Upward, O Father, our spirits incline, Upward and onward, where all is divine, Take us to those who have passed on before-Gone to the Summerland's beautiful shore; Gone where the beautiful never will fade, Where the pure light of wisdom their spirits pervade; Up to that Summer land, Spirit Divine, Take us, and keep us forever as thine.

HYMNS TOWARDS HOLY WEEK.

BY THOMAS WHITEHEAD, LATE OF ST. JOHN'S COL-LEGE, CAMBRIDGE.

Andrew heard a preacher (Rev. Mr. Calthrop), at the Church of Disciples, recite the following lines. After the services ere over, he approached the minister, who had never seen him before, we believe, and asked where he could find the verses. They were not then in print, but in an answer to his sarnest request the clergyman sent him a copy.-Boston Transcript:]

This world I deem But a beautiful dream Of shadows, that are not what they seem Where visions rise, Giving dim surmise Of that which shall meet our eyes.

Arm of the Lord! Creating word! Whose glory the silent skies record; Where stands thy name In scrolls of flame, 'Neath the firmament's high shadowing frame

I gaze o'erhead, Where thy hand hath spread, For the waters of heaven their crystal bed; And stored the dew In its depths of blue Which the fires of the sun come tempered through.

Soft they shine Through that pure shrine, As beneath the veil of thy flesh divine, Shines forth the light That were else too bright For the feebleness of a sinner's sight.

On the tissued roof Where time and space are the warp and woof Which the King of kings, As a curtain, flings O'er the dreadfulness of eternal things.

A tapestried tent To shade us meant From the bare, everlasting firmament; Where the glow of the skies Come soft to our eyes 'Neath a veil of mystical imageries.

But could I see, As in truth they be, The glories of heaven that encompass me I should lightly hold The tissued fold Of that marvelous curtain of blue and gold.

THE SOUL'S PROPHECY.

BY RALPH WALDO EMERSON. All before us lies the way, Give the past unto the wind; All before us is the day, Night and darkness are behind.

Eden with its angels bold, Love and flowers and coolest sea, Is less an ancient story told Than a glowing prophecy.

In the spirit's perfect air, In the passions tame and kind, Innocence from selfish care, The real Eden we shall find.

When the soul to sin hath died, True and beautiful and sound, Then all earth is sanctified, Upsprings paradise around.

From the spirit land afar All disturbing force shall flee; Stir, ner toil, ner hope shall mar Its immortal unity.

For The Religio-Philosophical Journal. NARRATIVE OF A SPIRIT.

FAILURES, AND THEIR CONSEQUENT TRIALS, STRENGTHEN HUMAN THOUGHT.

GIVEN THROUGH HENRY T. CHILD, M. D., OF PHILADELPHIA.

> CONTINUED FROM LAST WEEK. CHAPTER V.

THE CONSCIOUSNESS OF EARLY INFANCY.

There is a beautiful and attractive portion of human life, from birth until the period when laws of vocal expression are unfolded, and these are common questions. Do such children think, and if so what do they think about? Up to the time of birth the consciousness has been passive, now it begins to be divided into two classes, active and passive; and, hereafter, this distinction will con-

The formative consciousness in the embryo gives rise to various motions, but these are mostly excito motor. An excitement upon the surface acting upon the central nervous system produces motion. From the formative consciousness springs the origin of all motions, voluntary, involuntary and mixed, and the new born child soon manifests these forms of motion, not as a result of a new consciousness but as an extension of the formative principle, which has more freedom of expression now. The third form of consciousness of the embryotic condition, which may be called individual consciousness, being the result of the principle of individuation, now becomes more active, and through the senses, especially touch and vision, there is a dim perception of objects around the new born child, when, for the first time, the light from the plane of a burning object is perceived by the vision, it exnces a new consciousness, though it is not at all aware of it, when it turns its eye to follow the

This outward light differs from the star-eyed vision of the soul, the remembrance of which has not yet been lost; and I would say that the best illustration that can be given to you of soul consciousness, is the perception of stars which shine

And all through the cycles of the past, as "one star differeth from another in glory," so has one soul been enabled to recognize others around it, and you will find illustrations of this in all the higher forms of human experience. The star of Bethlehem was not a new sign, and the shepherds knew that it was a spiritual signal; and so the seers in all ages have seen starry or spiritual lights, and the inspired artists have always painted the saints with a halo around their heads.

The new born child, when it perceives a light for the first time, by means of its outward visual organs, recalls faintly its soul perceptions, and hence it does not realize that it is another consciousness, which, though similar, is so distinct and discrete that it completely eclipses the former soul consciousness for a time. But there are thousands of persons who have learned, in these days of spiritual light, that there are "more things in heaven and earth than are dreamed of in your philosophy," and that there are many more stars than are seen, either by the unaided vision of man. or even by the aid of the most powerful optical instruments which his ingenuity has enabled him to construct, stars which have a deeper significance and a more powerful influence than you have vet realized: for every soul is a star, and truth is the orbit of each, and love is the light which is reflected by these. Mankind will yet learn the importance of letting their light shine before all men, undimmed by selfishness and impurity.

Oh, ye children of earth, who walk ever 'neath cloudy skies, and dream that no stars of light and love are beaming over your heads, know this, that sooner or later the day will come when the light of earth shall fade away, and with it all the clouds that now hide from your vision the beautiful stars of the inner life, that shine undimmed in this land of love, and these shall pour down their rich effulgence upon you. Then will you learn that the consciousness of suns and stars in the outward, though grand and beautiful, is not the highest that comes to mortals even in their journey through life, and that there is a consciousness that will reveal to you higher and grander stars than these, that shall open to your souls a knowledge of the deep interior wisdom which belongs to eternity

Then will you realize that "light is sown for the righteous, and joy and gladness for the upright in heart." Few, however, have yet discovered that the appearance of these stars is an indication of the return of a lost consciousness of a prior soul life, which shall sooner or later assume its proper place and importance among the life experiences of all.

The formative consciousness continues to be unfolded in all the period of growth, and to maintain its power during maturity, until the form, bending beneath the infirmities of age, fails longer to express in the outward the ideal of this consciousness, which, in the human being, by its union with the immortal soul, has acquired power to form within the outward physical body of man a finer and more spiritual body, similar in form and character to the eternal body in which it is encased, which higher and more perfect result of the form-

ative principle on earth is to be the spiritual physical body of the soul in the life hereafter, subject, however, to a formative principle, which shall continue to manifest itself in higher and more perfect degrees through all eternity.

The sympathetic consciousness of the embryo life, so important in forming and molding the character of the individual, continues throughout eternity, and constitutes the basis of social life, the bond of union for humanity and for the angel

Through its influence are formed the shining links in the golden chain of sympathy that is to bind all the brotherhood of man, past, present and future, into one family, children of our common father and mother, God.

The question properly arises here, Do these forms of consciousness originate in the human

I find among the teachers here some diversity on this point. There are those who think that the first expression or manifestation of anything may

considered as its origin. With your friend Edward, I visited an ancient sage, not bending beneath the weight of years, but with the fire and ardor of youth, matured by the experiences of centuries, old Aristotle, with the calm serenity of his mild and genial countenance shining like a bright and beautiful star that he is, welcomed to the grove wherein he walks and dispenses wisdom as of yore. He said:

"My children, there are those to whom the manifestations of the eternal plane are the first evidences of the origin of life and its various functions, but to the philosopher, who looks beyond he mere surface of things, and seeks to comprehend the interior working of the Divine principle everywhere, there must be, far back in the original primal soul of all things, that which is from time expressing itself in and through them. The soul man, when it emanated from God, had the germs of every form of cons thing that is or can be manifested by man in all his endless career of life. As you see in the acorn, all that you can recognize of the future oak tree is its manifestations for centuries, so I see in these souls which are floating around us everywhere the germs of all that man is or shall be in all the coming future.'

Oh, how I wish I could convey to you, and to the world, the deep, penetrative power of these thoughts, as they flowed with so much grace and beauty from the luminous mind of this ancient seer, whose loving soul seemed to be all aglow with living light, as he gave forth the lessons which our souls were calling for.

It was a very pleasant thought that, although more than two thousand years have rolled since he was thus a new-born child of earth, still his soul was filled with joy as he lived again those ity of the past. How such thoughts level all humanlty as this feeling passed over us. A new flame was kindled in the soul of the old philosopher, and, smiling, he said:

"My children, you have been taught to look upon some men as old, and others as young, and this is so in the earth plane, simply because the date of their earthly consciousness varies. We know that all men are Gods, as was taught long ago, before I walked the earth in an outward form of a man; but, in reality, it matters very little whether you see stars shining to-day as I saw them two thousand years ago; when we both see and understand them alike we become equals, and time has nothing to do with it.

"I am no better for having seen it earlier, and you are no worse for having seen it later, provided neither of us have neglected the golden opportunities which each form of consciousness brings to the

"Truth is universal and immutable. Man's perception of it is gradual and progressive. Be ever ready to accept new truths, and let the stars shine

for you in all their native beauty." Oh, what a privilege to drink from a fount so pure and divine. We would gladly bathe your soul with the same effulgent light that enrapt us as we stood in the presence of the sublime patriarch and philosopher, and breathed in the inspiration of that magnificent sphere.

To return to the consideration of the sympathetic consciousness, very soon after birth this expresses itself in the direction of attraction and repulsion, the beginning of those likes and dislikes which mark the career of humanity. It might seem to the superficial observer that this sympathetic consciousness was the cause of much unnecessary suffering, but it is only when developed in an angular manner that this is the case, and it will always be found that the power to enjoy pleasureable sensations increase in a greater degree than the reverse.

A new form of consciousness begins to manifest itself in these early days of childhood. It may be called the will-power and its consciousness. have seen that each power or principle, as it has unfolded, has been accompanied with an expression which we can call a consciousness. Thus we have a formative principle and its consciousness, the sympathetic principle and a consciousness corresponding thereto; and now we come to consider the will principles and its expression, in the form of a new consciousness never before realized

What is will? Every organ is dual, being composed of matter and force, each peculiar in themselves. The expression of any single organ is an impulse, the combined expression of several organs acting harmoniously together results in the willpower or principle, and the consciousness of this s as distinct as any other form of consciousness. Very early in infancy, then, is the commencement of a co-ordination of the faculties, and a combination resulting in the expression of a will. The beginning of a power which characterizes man, and distinguishes him from the lower orders of being.

The will-power and its corresponding conscious ness, thus originated by a union of a few of the faculties, is designed to result in a beautiful blending of all, in such a manner as to produce more power than has ever been manifested; for, while weakness and angularity, ever result from the undue action of a few faculties, amounting to little more than impulses.

Efficiency and power is ever measured by the harmonious action of many of these, and when man has arranged all the faculties in their appropriate and legitimate spheres, and so far cultivated and co-ordinated them, that each shall do its appropri ate part in conjunction with others, then will there be such a power manifested as the world has never before witnessed. The will consciousness is a very important one in life, as a measure of power. It is always strengthened by obedience to the higher laws of man's being, and weakened by yielding to those laws which bring in play but a part of his faculties.

All the failures of my past life, that have brought such a harvest of sorrow and pain to me, may be traced to an undue development and action of a few faculties, and the torper and neglect of most of these, producing inharmony in myself, and consequent inharmony with all around me.

In that beautiful and attractive period of infancy which we have been considering, there are thoughts more or less distinct in reference to all the forms of consciousness; thus the formative power gives pleasure, as the little child fills its chest with air, and makes the endless variety of gestures and movements which mark this period of life, and are increasing expressions of this principle through its

The sympathetic principle awakens many thoughts, and the smiling faces of sleeping innocence, as well as the waking state of these, indicates that pleasurable sensations are received, both from spirits out of the form, who are very near to these little ones, and from those still in the form, through this consciousness.

This is true, also, of the painful sensations which occur at this period of life. It is by means of these different sensations that this consciousness is developed, and it is a beautiful fact that the loving, sympathetic consciousness of the child has the power of drawing forth the most pure and loving

And it is of the highest importance that we understand the relations we bear, not only to this sympathetic consciousness, but to all other forms of consciousness of early life, for these are the links which bind us together, and this is the season of the greatest impressibility, when every thought and act have their influence upon these sensitive

It is very pleasant for me, now, to look back and see the dim and shadowy outlines of thought which were mine at this early period, and to trace them up along the line of my life, and to see how they become more clear, strong and well-defined as I moved onward in life's journey, and the various forms of consciousness become more and more un-

This clearness in the unfoldings of thoughts and ideas is always the result of spiritual influx, either from spirits in the form or out of it.

Every one who has investigated the phenomena of modern Spiritualism must have noticed that, in many instances, thoughts which have been floating vaguely and indefinitely before the mind, have been presented in the most clear and positive man-

ner by spirits. In fact, it is this faculty of daguerreotyping, with more clearness of outline and intensity of power that characterized modern Spiritualism, as much as the presentation of entirely new truths, though it has done much in the latter line also.

CHAPTER VI.

But I will proceed with my narrative.

EXPERIENCES OF MY YOUTH.

Doubt, uncertainty and failure had their origin here. The will power, which, as we have seen, results from a union and co-ordination of the faculties, was very weak in me. I was a child of impulse, and the irritability of my parents was intensified in me to such an extent that I was unable to accomplish anything that was at all satisfactory to myself or others, and for this reason I had very few of the pleasant experiences that usually mark the joyous period of childhood.

My parents had eaten the "sour grapes" of uncongenial association, and had set not only "my teeth" but "my whole system on edge," and they were so ignorant of my condition, and the causes which produced it, that they were continually adding to the flame. To picture a life of twenty-four years of failures, each of which seemed more aggravating than those which had preceded it, would be more painful than profitable, and therefore I

shall not attempt it. My object in referring to these conditions is that you may know some of the results that flow from such experiences, as exhibited in my after condition, and which to me has been and is a full compensation for all the past, and in view of the beautiful compensations I now experience, I can say God is just in all his ways. I have referred to some of the causes of these failures, and shall pass rapidly over the scenes of my earth life, because the world is already too familiar with such conditions, and having pointed out the immediate causes of these, I leave it to the good sense of mankind to judge what course they will pursue, simply stating that if mankind did as well as they know how to do in every instance, nine-tenths of the misery and suffering that now abounds everywhere in the world would disappear. I know there are those who doubt the truthfulness of the statement. and declare that man is doing as well as he can.

To such I will reply that he may be from their standpoint, but he is not from ours. Man is too often passive on the side of truth and virtue, and active on the opposite; the former faculties are left quiet, while the latter are educated up to a high degree of activity. I say this in view of observations made in many cases, as I look over the world of humanity, and we know that if we could reverse this state of things, and render passive man's selfish and ambitious feelings, and intensify all the higher principles of his nature, the result would be very different. But to proceed with my story.

I cannot recall any redeeming feature of all my life experiences, not one that I would be glad to live over again, though some were more tolerable than others. In all my childhood I had not a single hour of that gleesome, playful home feeling that should ever accompany early and innocent childhood, and I never knew anything of the beautiful, congenial and heaven-like home feeling of two souls who meet and mingle on the high and holy plane of conjugal love.

I was more misanthropic than criminal; my vices were rather negative in character, and they injured me more than any others. When I arrived at the age of manhood, I did not find myself, as most persons do, attracted to those of my age of both sexes. My sensitiveness was such that every attempt to go into company rendered me morbid; no one else realized the mistakes and failures which I was continually making as much as I did. The continued pressure of these upon my sensitive nature induced melancholy and then madness, and it became necessary to remove me from the few associates I had, and place me within the shelter of a private asylum. Here for a time, I found some relief, but it was only temporary. Such insanity as I suffered from can seldom be removed, because the patient repels every effort to reach them with that kind and genial magnetism which alone can relieve them, and also because those who have this magnetic power do not know their power, and apply it. I knew nothing of this at that time, and if it had been proposed I should have resisted and rejected it. The law of magnetic influence in the treatment of disease is not well understood, either by the patients or their physi-

The magnetism of the physical system may be measured and guided by observing carefully the attraction and repulsion of these systems.

The mental and moral influence of kindness and appreciation ought to be better understood than it These constitute the basis of the proper treatment

of insanity. But the reminescences of this period of my life

are less attractive to me than any other, and I will gladly draw the veil over these, having given enough to trace up the line of my history.

CHAPTER VII.

EARLY EXPERIENCES IN SPIRIT LIFE.

I have already given some account of my early experiences here in relation to my parents, which seemed necessary to explain the conditions of my earth life. When the angel of death loosened the bonds which bound my spirit to its clay built tabernacle, and I leaped forth into another consciousness, although it was a long time before I realized the character of the change which had come to me, I knew there was a change, and in my weariness and loneliness I welcomed any change. As I remarked before, I passed away in an asylum. The walls of the cell seemed to have crumbled away, and I was in a larger place, freed from the restraints which had been so onerous to me. I moved about freely among the old familiar scenes, some of which were very distinct to me, whilst others seemed dim and obscure. I met and recognized some of the attendants who had been around me in the asylum. especially those to whom I had been somewhat attracted; others disappeared from my view, particularly those who had been repulsive me.

This was an agreeable change, but I found myself so impracticable that I was very much irritated when I attempted to do anything, and was no more able to control material or spiritual things than I had been when in the form.

For a considerable time after I entered this life I was unable to distinguish spirits from persons still in the form-a very common experience, as I am told, of new born spirits.

This was particularly the case with children, and I was surprised to see so many of these in and about the asylum, and I had never seen any of

them there. Now they seemed to be attracted to obstinate as those arising from bodily disease; but others, her presence was always necessary, whenthe inmates and attendants of this institution. I was more attracted to these than any others, probably from the fact that they, like myself, were continually making blunders, and were subject to like

failures. These little ones were not able to tell me. Many of these were not aware of the fact that they were in spirit life, and most of the distinctions which I have since found to exist between children in the form, and those out of it, were unknown to all of us then. With the exception of greater liberty and freedom of motion, I have no very clear ideas of the change at death. One of first things which impressed me was the blotting out of all consciousness of certain objects and persons. I was in a similar condition to the child when it first perceived the light by means of its outward visual organs, a new consciousness had dawned upon me but I was not aware of it; the different forms of consciousness interlock with each other, so that the lines of demarkation between them are not well marked, yet, as we advance in knowledge, they become more and more clearly defined, and I can now perceive that I was seeing things very differently, and that it was by an interior vision I recognized things as I never before had seen them, and they bore so close a resemblance to outward things that I supposed them to be the same. So gradual was the comprehension of that, it did not confuse me as I know it did many others.

No one in the form can realize the difficulties which environ the new born spirit who has passed into this life prematurely. In speaking of these experiences, my description, like the impressions themselves, must be rather indefinite, and as I now look back to them and see how curiously they were mixed up, I wonder that I was not more irri-

Although I was considerably attracted to the children, there was but little in me to interest

I was not actually bad, but I had not developed that innate goodness which is so essential to the unfolding of the sympathetic consciousness, of the existence of which, as well as of the means of developing it, I was at that time entirely ignorant. I now see that there was an important work for me to do in my association with the children, a work which all new born spirits are obliged to do; for it is a truth that, "unless we become as little children, we cannot enter into the kingdom of heaven." [TO BE CONTINUED.]

> For the Religio-Philosophical Journal. Impression.

BY JOHN FRANCIS.

[CONTINUED FROM LAST WEEK.]

The laws which govern the human mind are, indeed beautiful; and he who understands them may well think that he has approached much nearer to that Delfic Principle, that is self-illuminating, and which is the Alpha and Omega of intellectual philosophy. Phrenology has done much toward explaining the complex machinery of the mind; but modern Spiritualism has outstripped it in discovering those inherent forces which operate upon each faculty, and produce thereby the varied phenomena of every-day life. In all ages of the world, the phenomena of the mind and its inherent senses have been an object of study. Strange, indeed, that man knows so little of those beautiful Deific principles that have existed since the "morning" stars sang together," and which now exists individualized, as it were, in million of earth, born children. "Know thyself," is a beautiful maxim, the more you become acquainted with the nature of man; the more you investigate the laws that connect him with the past, the present and the future, you are naturally attracted nearer to that grand Deific Principle, which is self-illuminating, and which is, consequently, omniscient, omnipotent and omnipresent; in fact, it is God Himself.

Strange, indeed, that the mind should be such an interesting subject of study, when it is considered that it is possessed by each one of us-by the groveling savage as well as by the giant in intellect.

The brain is composed, or made up, of a congeries of organs, and it is well established that you can cultivate one of them, while the rest, remaining unemployed, become finally weakened; but each one is exercised or brought into action, only in accordance with certain well-defined principles or laws. A mathematician has an obtuse problem before him which he is endeavoring to fathom: the ideas or impressions which naturally fleet through his mind as he considers the intricate question, give forth an electro-emanation which excites calculation into active exertion; but I would not say that the electro-emanation which exercises such a potent influence over calculation would not effect some of the other faculties, for there is a beautiful connection or sympathy existing between all of them; and, although the electro-emanation is naturally attracted to a certain organ, yet, through sympathy existing between the different ones, all are affected in a greater or less degree.

A man sees a poor child suffering from the pangs of hunger, its countenance pallid, its eyes dim with sorrow, its voice tremulous with emotion .-The electro-emanation of the impressions he receives arouses Benevolence, which, through sympathy existing between all the faculties, first excites into activity Conscientiousness, to consider if it would be right for him to assist the child, considering all the circumstances; second, it arouses Causality into active exertion, to devise the means to raise the assistance required.

The impressions or ideas that fleet through the mind, from time to time, give expression to all the movements of life, and, many times, mould the character, that man often stops in his career and ask himself: "Why all this?"

The electro-emanation of impressions is the true psychologist of the mind-the grand ruling cause in all the movements of life, without it nothing could be accomplished. An impression is made upon the mind of the young that there is a hell, a devil, and a lake of fire and brimstone-where the wicked are punished forever.

The electro-emanation of the impression, acting continually on the faculties, psychologizes them, and you can see them, thus psychologized, acting out their new nature in every orthodox church .-There are millions of such persons in this country, whose master is an idea or impression which, being pysychologized, the moral or religious faculties attend the action of impressions when derived from rules them with an iron sway, sometimes even extending its influence over the whole system, inducing the most startling phenomena.

Body," I find the following incident:

The great Boerhaave had a number of patients seized with epileptic fits, in a hospital, from sympathy with a person who fell down in convulsions bereflecting that they were produced by impression on the mind, he resolved to eradicate them by a still stronger impression, and so directed hot irons to be prepared, and applied to the first person who subsequently had a fit; the consequence was not a single person was seized afterwards."

There is a cause for epileptic fits, and I presume that not one of those who was so signally affected by the impressions received, knew the real cause why they were affected. Why were they not attacked with some other disease? Why such a uniformity in the action of impression? Simply from the fact, that impressions are governed by immutable laws, and, of course, are invariably uniform in their action; therefore, the electro-emanation of each impression is affected by the character, nature, or condition of the object that gives rise to it. In the case above stated, the electro emanation of the impression made upon the minds of the patients was impregnated with the very essence of epileptic fits -if not, I ask the common-sense mind how it could have caused them? The doctor, in order to counteract the impression made, ordered hot irons to be applied to the first one who subsequently had a fit, thereby so lessening the intensity of previous impressions, that no difficulty whatever was afterwards experienced with them.

The following interesting case, showing, in a remarkable degree, the power of impression, was given before the Westminster Medical Society:

"A gentleman who had constantly witnessed the suffering of a friend afflicted with a stricture of the asophagus, had so great an impression made upon his nervous system that, after sometime, he experienced a similar difficuty of swallowing, and ultimately died of the spasmodic impediment produced by merely thinking of another's pain."

No doubt, the gentleman above alluded to pos sessed a very sympathetic nature, and through the instrumentality of the impressions made upon his mind, by witnessing the extreme suffering of his friend, he became afflicted in a like manner. The impressions that he received partook of the nature of the object from which they arose, and were, consequently, impregnated with the very disease that was afflicting his friend. You take, for example, a person whose nature is highly sympathetic, or whose mind is susceptible to the impressions that are constantly sent forth by external objects and the varied phenomena of nature, and he is much more liable to disease than one whose nature is not sympathetic, and the obdurate surface of whose mind causes all delicate impressions made thereon to glance off, without exercising that potent influence which causes, many times, great changes, not only in the physical organization, but in the mind also. No two impressions act upon the mind in a similar manner. Thus, one impression causes joy and laughter; another, sorrow; another, a feeling of veneration; another, disease; another, magiclike, restores health to the diseased limb; another causes hydrophobia; another, idiocy; in fact, there is no limit to the strange and varied phenomena resulting from the action of impression.

The electro-emanation of many impressions is impregnated with the very essence of disease, and it would certainly be well for those whose natures are highly sympathetic, to be exceedingly careful how they allow impressions that are saturated with the very elements of disease to get a foothold within the sacred realms of their mind, to diffuse therein the miasma, or poison, thereby disturbing the vital forces and, many times, causing instant death. The ravages of cholera in this country have, at times, been of the most disastrous character, and the most learned and skillful physicians will declare that many are attacked with the disease through fear. Little do they understand the nature of impressions and the electro-emanation that always accompany it-affecting the mind with joy or sorrow, and the body with health and sickness. The fear that these learned doctors talk about, is simply the action of impression, the electro-emanation of which is, many times, impregnated with the worst form of epidemic disease. Sympathetic or highly susceptible persons whose minds are so delicately attuned, as to be keenly alive to the varied action of impressions arising from external objects or the phenomena of every-day life, should be exceedingly careful of the kind of society they select for their intimate associates; and when visiting the sick chamber they should be cautious, and not allow impressions derived therefrom to secure a foothold within the mind, therein to disseminate the ve essence of disease resulting, many times, in sickness and death. Such persons, when witnessing the infirmities and pains of their friends, should never allow their sympathies to become too much awakened, for the operation of impressions, in the case of extreme sympathetic action of the mind, is the action of impressions derived from the fear of disease, as in the case of cholera.

A gentleman with whom I am well acquainted, resident of Atchison, Kansas, whose honor and integrity no one ever had any occasion to doubt, stated that in the early settlements of this State, he was at one time keeping hotel, and was badly afflicted with a severe attack of the ague, A Mormon lady and her daughter happened to be present during the paroxism of one of the attacks. The mother remarked that she could cure him, by transmitting the disease to her daughter, and would do so, if he desired. He, of course, quickly consented, believing that it would be well for a Morman to suffer a little, as well as a Gentile a good deal .-Accordingly, after the chill and fever had passed off for the day she made several passes over his body with her hands. He did not anticipate any good effects from the manipulations of the lady, but waited patiently to see the result. Strange to say, the next day he had no symptoms whatever of the ague; but, as she had predicted, the daughter was attacked with the same disease about the same time of day that he was. Her daughter was highly sympathetic, and in consequence thereof impressions were conveyed to her, laden with the very essence of the disease that the gentleman had been so badly afflicted with, and which he was so anxious to have banished from his system. The manipulations of the mother were only made to attract the attention of her daughter, and to render more vivid the impressions that would be transmitted to her mind.

How little did that mother understand the nature of those grand and magnificent laws that control the action of the mind, and the result that always an object impregnated with disease. She was instrumental in causing her daughter to suffer the most intense pain and agony, without any neces-In a work I have before me, on the "Soul and sity. This lady was a healing medium, although, she was not aware of the fact. Her daughter possessed a very susceptible mind, and a nervous system so delicately attuned, that it was very easily affected by the impressions made upon her. The

ever she operated on the sick. The same good results would have followed her manipulations, even if her daughter had not been present. This little incident, occuring in the early history of this State, is illustrative of the wonderful effects which impressions have upon the mind and body when laden with disease; and it should be a caution to the sympathetic and susceptible to beware how they place themselves in relation to others.

OLATHE, Johnson Co., Kansas. TO BE CONTINUED.

Religio-Philosophical Journal

CHICAGO, JANUARY 18, 1868.

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All letters and communications intended for the edial Department of this paper, should be addressed to S. S. es. All business letters to John C. Bundy, Drawer 6023, Chicago, Ill.

"The Pen is mightier than the Sword."

Intolerance—Its Cause—Should be Avoided by Spiritualists-Our Work.

Every religious organization that has sprung into existence has had to pass the trying ordeal of intolerance, and every one, in turn, has been loud in complaints against the devotees of old and popular religious systems for their cruel intolerance towards the weaker sects. Yet, it is a remarkable fact, that no sooner does any sect become strong in numbers and wealth, than it, in turn, practices the same spirit of intolerance towards new systems in religion, with vindictive cruelty, equal to that which it just passed, so far as the spirit of the age will admit of being done.

While but a few centuries since, those who fled from persecution at home to the wilds of North America, for the sake of religious tolerance and liberty of conscience, in turn, were soon found hanging the Quakers and banishing the Baptists. These acts are all of, comparatively, modern date. If we were to go back and search history, profane and ecclesiastical, we should find that the same spirit of intolerance for the opinions of those who differed from the popular faith, has ever been manifested in all ages of the world. Why is it so? and why has it ever been so in past ages?

By the light of our beautiful philosophy we are enabled to solve the problem. Our philosophy teaches us that we are creatures of imitation-that we try to imitate the God we worship-and that all religious systems, of the past and present, have been based upon the false hypothesis of a partial and tyranical Deity-One who is subject to passion, changeable and caprious, as he was pleased or displeased with the acts of the leaders of the petty tribes of the semi-barbarians of past ages. That to appease His wrath when offended, and that was daily, He required a sacrificial blood offering .-Among the more benighted inhabitants of earth, these sacrifices have ever been most cruel. The lives of the noblest specimens of humanity were often required. As light dawned-as the minds of humanity ascended above the cruel animal planethe sacrificial idea was retained, but the blood of animals was, upon ordinary occasions, sufficient to make the attonement; but, still, all of these sacrificial offerings were not sufficient to appease the wrath of an offended Deity without due humility and suffering by self-inflictions, and torture of the blind devotees of the popular faith.

First, the ideas obtained that the great Fountain of Infinite Wisdom, was weak to govern the work of His own hands. Secondly, that He is capricious and vindictive, and will, like the savage of the North American forests, have blood, and brood only to appease His wrath. Indeed, the most cruel Indian savage ,in character, is a fair representative of the God of the barbarian; and yet, the central idea of all truly evangelical religionists, is the same as it ever has been in all past ages-a certain something done or to be done to make propitiation for sin, and provide means to escape from never-ending hell torments.

Among the more enlightened, torture of the fiesh or physical suffering of the body is dispensed with but exquisite torture of the mind is acceptable just the same, and is even more disastrous than to the Deity, even though, as it is claimed, Christ, the only begotten Son of God, has offered up his life upon the cross to make propitiation for the sins of the world. Yet, this is not sufficient to make the attonement without a faith in the attoning effect of this great sacrifice!

Our more liberal brethern, who are not tolerated as evangelical christians, have a larger faith in the attoning blood of Christ. Yet, it is based upon the same central idea of somethiny done "to appease the wrath of God towards a fallen, sinful world."-They will quote Scripture to show that Christ died to make propitialon for the sins of the whole world. Hence, the corrollary that all will be saved. Sensible conclusion, drawn from false premises.

So our Universalist brethern really predicate their faith in the final salvation of all mankind upon a sacrificial offering to Deity of His own Son! These old Bible arguments among liberal Christians are virtually without force. Thinking, reflecting minds almost entirely discard these old theological dogmas of the early fathers of Liberal Chistianity. Yet, it may seem strange that a spirit of intolerance should so often be manifested by the most liberal of "Liberal Christians" towards Spiritualists. It is not strange, however, when we, as true mental philosophers, observe the physicological effect of public opinion upon the human

Every truth, when first announced or developed to the human conception, has to run the guantlet. of public condemnation. It is a bold person that dares to defend any truth when first announced. They are almost always born in the "manger." The Doctors of the learned professions generally declaim the foudest against the humble foundling-TRUTH. It is natural that they should. Popularity is at stake. They must not lose caste in society. To them a so called new truth has no business to be ushered in from the common hurd. It legitimately belongs to them, it is cliamed, to make all new discoveries.

But lo! the child born in the manger confounds the learned "Doctors" of all the professions, to-day as in the past. Truth is mighty and will prevail, fore them. This physician was puzzled how to mother thought that, as her daughter was invarible beloved faith. The tiny rap, first born in a cottage, act, for the sympathetic fits were as violent and ably affected with the disease that she cured in among humble people, yet in a few short years sin. Sin that amends, is but patched with virtue."

commands the attention and respect of the best minds in the civilized world.

Having no agry God to appease, nor to imitate with cruel vengence upon those who may differ from us, as a central idea; we should be entirely free from the spirit of intolerance. We should be willing to fellowship all mankind as brethern-however much they may differ from us in religious We should feel kind towards not only Spiritualists who may manifest great eccentricity of character, but to all mankind! Let us ever remember that we profess toleration, and that our philosophy teaches us that all are true to their own organisms, judging from their own stond-point, and the highest light they possess.

All phases of religion are, therefore, a necessity, and exactly suited to the capacity of the devotees; and so soon as the reasoning faculties of men and women are sufficiently developed, they will, as a matter of necessity, become Spiritualists. Our work is to teach and instruct in the truthfulness of our philosphy, exposing the fallacy of theological dogmas, but without condemnation of the honest

Superstitious Piety.

It will be remembered that we announced in our last issue, that just upon the eve of going to press, the splendid edifice belonging to the Young Men's Christian Association was on fire and would probably soon be a mass of smouldering ruins, but the ravages of the destroying element, owing to the efficient efforts of the Fire Department, were stayed, and a portion of the building was saved. But what we propose more particularly to notice, in connection with this visitation of Providence, as superstitious minds are wont to denominate such occurrences, is the following poster, which was printed in red ink and circulated during the progress of the fire: "Noon Prayer Meeting to-day, Tuesday, January 7th, 1868; while Farwell Hall is burning, at the Lecture Room of Clark street M. E. Church, the old headquarters of the Association. D. L. Moody, President of the Young Men's Christian Association."

"The meeting was opened by the reading of a portion of scripture by Mr. D. L. Moody, which was followed by prayer, by the Rev. Dr. Patton. Prayers were offered by B. F. Jacobs, and by several other gentlemen in the audience, the prevailing tone of which was the belief that the Lord would turn to good account this providence; that it might be the beginning of a great religious revival. that it might chasten the proud in spirit; that it might turn the attention of the members to the tabernacles built in heaven, the foundations of which should never be moved."

The sentence, "while Farwell Hall is burning," we purposely italicized, inasmnch as it savors strongly of a superstitious idea that their convening in solemn prayer would tend to appease the wrath of the Almighty, and induce Him to stay the spread of the ravaging flames. To believe that Mr. Moody knows better, however, than this, and did it only for an effect, excites a feeling of contempt; but to think he and those who commend him really know better, induces sensations of pity, to reflect that there lives in this age a person or persons who can be so monstrously superstitious. That Nero fiddled while Rome burned has astonished all who have read of his doings; but it is to be borne in mind that he lived in an age of barbarism, which may be taken as some excuse for his hardened indifference. But in this enlightened age no apology can avail Mr. Moody and his adherents for an act equally absurd, though upon an opposite extreme. Such acts of superstition are quite common amongst heathens, but we are happy to know are rare in civilized society, and will undoubtedly become less and less common, as they receive the unqualified disapprobation of the people as in this instance, in the case of Mr. Moody and his friends.

The origin of the fire yet remains and perhaps will continue to remain a matter of conjecture, but that it was any more a special providence than thousands of other fires, or that providence could be induced to stay it in any other manner than other fires are stayed, none but the credulously superstitious can believe. The idea that one occurrence is any more of a special providence than another, is fast losing its hold upon the minds of the masses of the people. They are fast becoming edt, which Mr. Moody and all others must sooner or later take cognizance of, and a fact that is more clearly and definitely taught in the Bible, which Mr. Moody undoubtedly professes to take as his guide, than any other, that God is all and in all; that in Him we live, move and have our being. This truth is the light which is fast dispelling the dark and lowering clouds of superstition. It is a truth which is fast taking a lasting and permanent hold upon the human mind, NEVER more to be eradicated. This, too, is another grand and glorious proof of the silent, yet invincible spread of Spiritualism.

Thousands of people, both without and within the churches, who are entirely unacquainted with the phenomena of Spiritualism, are unconsciously absorbing and inhaiing this truth. Observing this leads us to the fact that our spirit friends are doing a much greater work than even spiritualists are aware of; a work that is interior in the souls of men. Hence it is that there are so many who will cordially agree with you when you talk Spiritualism to them, provided you call it by some other name. It is in this way that the angel world are surely undermining the props and pillars of error and superstition. We believe there are no class of people free from their silent impressions and influences. As the greatest developments in the great labratory of nature result from silent influences, so it is in regard to Spiritualism. It is the power to which "every knee shall bow, and every tongue confess;" and, therefore, will sooner or later claim as its own Mr. Moody and his followers.

Profanation of Farwell Hall.

On the evening preceding the burning of the Young Men's Christian Association Buildings, Ole Bull gave the first of what was to have been a series of musical entertainments in the hall of this building, and the Times of this city says ;

"There are, perhaps, some pious members of the Association who will believe that the burning was a dispensation ordered as a punishment for renting the hall to a ' profane' man, who 'draweth the tail of the horse across the bowels of the cat."

Axioms.

An infidel jeweler, in New York City, has the following axioms pasted on the door of his shop: "Virtue is the only source of happiness. That virtue which requires to be ever guarded, is not worth the sentinel."

LITERARY NOTICES.

We well one to our sanctum, the first number of a new Spiritualist paper, just started in New Orleans, entitled *Le Salut* (French), which, in English, signifies Salvation. It is published by an Association of Spiritualists. It says:

LE SALUT (SALVATION) will be published in eight pages, of the size and style of this specimen number-four in French and four in English-and so arranged that they will form two distinct papers. The first number will appear on the first of January next, and we will continue to issue it bi-monthly till we have made the necessary arrangements to publish a weekly issue.

It will be an advocate of Spiritualism in its broadest sense, embracing the material, as well as the moral and spiritual reforms of the race.

It will be an expounder of Spiritualist Ideas and Teachings for the outsiders, and a record of the march of Progress for the believers.

The terms of subscription, invariably payable in advance, will be:

For one year...

" six months....

" three months....

The general depot will be, for the present, at Mr. A. Simon's book and newspaper store, No. 85 Baronne St., where subscriptions will be received, as well as at W. E. Seeborn's book store, 190 Canal

The Natural Alphabet, for the representation of all languages, based upon an original and comprehensive classification of the elementary sounds, by J. Madison Allyn; Blue Anchor, N. J. This is a unique pamphlet of eight pages. The subject we presume, is not new to many of our readers, as Mr. Allyn has had this matter before the public for years thas never, that we are aware of, before issued any publication relative to this subject. The author presents an alphabet which is entirely different from anything ever before given to the world.

The author remarks that "under such a system the art of reading and spelling, from being, in the language of an eminent educationalist, 'the most difficult of human attainments,' becomes the most easy. Learning to read becomes a pleasure, and spelling (in the ordinary sense of the term) is annihilated!" We trust Mr. Allyn may succeed in establishing, as he hopes, the rudiments of a universal language. What the world greatly needs in the immediate future, is a universal language and a universal currency.

EVERY SATURDAY-Ticknor & Fields, Boston, still comes to us regularly. The publishers promise a serial story for 1868, entitled "Foul Play."

OUR BOYS AND GIRLS-Lee & Shepard, 149 Washington street, Boston, Mass. Single subscriptions, one year, \$2.50. The publishers present an array of contributors for 1868, which should warrant a continuance of the popular reputation it has already attained to for being one of the best juvenile magazines of the age.

Correspondence in Brief.

Dr. Wesley Clarke, of Williamsport, Warren Co., Ind., writes:

"Spiritualism, in this section, is progressing finely. During the last Summer we have erected a good Hall, capable of seating five hundred persons, and we have lectures regularly. Mrs. Clark and myself lecture occasionally through this portion of our State, and wherever we lecture there is good, attentive audiences.'

NOTE. We are in receipt of very many letters of commendation of our paper, and congratulation at our return to the editorial chair of the RELIGIO-PHI-LOSOPHICAL JOURNAL, for which we feel very grateful. Such letters make our labors, comparatively, agreeable, and cheer our soul on to renewed efforts. We refrain from publishing them, not because they are not gratefully received, but from the simple fact that we choose not to allude to the past years trials of our Institution. It was a calamity deeply regreted. It is now past-the storm has subsided. The sun again shines, and all is well. Let us all try to forgive our enemies, even as we would be forgiven.

We insert the following, not even as a modest welcoming of our paper, but to encourage seekers

BROTHER JONES :- I have just read the first number of the new issue of your paper, and bid it a hearty and hopeful welcome! I am yet, one among the many who stand somewhat doubting, and fearing to throw aside the old doctrines of the day, and indorse all of the principles found in the "New Philosophy." Indeed, I am, as yet, only an early inquirer, longing for something less contradictory and more satisfactory than anything I have ever found.

We have always been taught to believe that death is the greatest enemy we have to meet, and Heaven a far off, wonderful place! Now, this "New Philosophy" reverses the whole-making death something to be longed for, only a lying down to sleep, to awaken freed from the mortal clay with our life-work just commenced, and that far off Heaven at once embraced in that beautiful summer-land, the progressive home of the freed spirit, with a God over all, bringing light out of darkness, and joy unspeakable! What more can we ask to urge us on to a higher and exalted standard in life-to everything good and true?

If you deem this worthy, believing it may reach some waiting, anxious mind, you are at liberty to BRIEF.

Fred. Douglas' Generosity to his Brother.

Fred. Douglas writes to the New York Independent, narrating the following interesting incident:

"I have been keeping a kind of hotel all summer! My poor brother Perry-after a bendage of fifty-six years, deeply marked by the hardships and sorrows of that hateful condition; and after a separation from me during forty years, as complete as if he had lived on another planet—came to me two months ago, with his family of six, and took up his abode with me. To him-dear old fellow !- one who has carried me on his shoulders many a time, (for he is older than I, though my head seems to contradict it)-one who defended me from the assaults of bigger boys when I needed defense-I have been mainly devoting myself, and gladly so.

I have now completed for him a snug little cottage on my own grounds, where my dear old slavery-scarred and long-lost brother may spend in peace, with his family, the remainder of his days. Though no longer young, he is no sluggard. Slavery got the best of his life, but he is still strong and hopeful. I wish his old master could see him and noperul. I wish his old master could see him now—cheerful, helpful and 'taking care of himself.' If slavery were not dead, and I did not in some sort wish to forget its terrible hardships, blighting curses and shocking horrors, I would try to write a narrative of my brother Perry's bondage. But let the old system go! I would not call its guilty ghost from the depths into which its crimes have cast it. I turn gladly from the darkness of the past to the new and better dispensation now dawning."

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through Mrs. Kingsbury, a well-developed trance medium, and may be implicitly relied upon as coming from the source they purport to-the spirit world.

INVOCATION.

O Thou eternal law of life! Divine principle of everlasting love! Ever past understanding-forever enduring and Divine! To the children of earth Thou art ever smiling upon them. Thus many, through one of Thy essential attributes, the bright and glorious sunlight which carries with it an evidence of Thy immortal power, learn to adore Thee. And it is thus that Thy children understand Thee, through the developments of Thy mighty wisdom and works! May we, as children of Thy power and life, learn the demands of our sisters and brothers in earthlife, aspiring for higher and higher life, be enabled, through our aspirations, to baptise them with an inspiration of Thy Divine life! And O, may their evidence of immortality be such as shall stand the test of reason; and when they stand face to face with the communicants of this world, may they find that the unerring bond of Divine love, through us, His children, has been given unto them as it hath been given unto us-by knocking at the great door of inspiration, which alone can vouchsafe to us that the great fountain is of the eternal principle of love and can never fail us-that principle we call God, and know no more, and worship that in spirit and in truth; for we know that from that source alone are we blessed with life and immortality.

JOHN BROOKIE.

My name is John Brookie. I am well known among the Spiritualists of this country, and there is probably no one better able to give many of the eccentricities of spiritual control, and many of the idiosyncracies, too, than I am. Yet, to enter into detail would consume much time and exhaust the vitality of the medium, so I shall confine my remarks to my earth-life friends, you among the number. You know me, but you do not remember who I am; I passed away in Pern, Illinois.

I was an erratic visionary; I was lymphatic in my temperament, consequently lazy, if you will; I had an inharmoniously balanced brain: hence, the marvelous in life had more attractions for me than the practical, and the result was I resigned my individuality into the hands of unseen persons, unquestioned, and I roamed the earth-life for a few short years an unwelcome guest. If I could have been a Spiritualist of the calibre of a Davis, without the exert on for it, it would have been very acceptable to me; but I, like many other mediums, ever sought for spirits with high-sounding names, and trusting much to the credulity of the public, that if the communication came from a Franklin, a Baker or a Swedenbourg, I could work upon their natures through the action of the mind, and they would respond to my demands, I now find by a bitter experience to me; but I, like countless millions, could learn wisdom in no other school. I am prepared now, without egotism, to say to the earthlife children, never resign your individuality into the keeping of any one. It belongs to yourself. It is a God-given principle, and reason has been given to you to control that individuality, and you are committing a crime against your own self which will cause you bitter suffering, as it has myself, in the resignation of it.

To all my earth-life friends that knew me, I send you back a hearty "God bless you!" and that harmony I preached so much about and knew so little how to practice, I have now found the way to put into use, and am enabled through that principle to see the wisdom of retaining your own selfhood as a boon from your Heavenly Father. REPORTER. I do not remember you; will you

mention some acquaintances you had in earth-life which I would be likely to know?

SPIRIT. Mrs. Green of this city, a medium; and

Mrs. McCormick, of Peru. R. Did you know Dr. Underhill?

S. Yes, sir. Everybody about Peru, and many other places, knew John Brookie. I will come again often.

R. How long ago is it since you passed to the spirit-life ?

S. About two years. You are very forgetful. an oblinary notice of my passing away. Dr. John Brookie.

R. Quite likely; yet, I do not remember you.

QUESTIONS AND ANSWERS.

LOCKPORT, Jan. 8th. 1868. QUESTION. Will the controlling spirit please inform us what it thinks of the prohibitory stand that the temperance parties are taking, and will

they succeed, eventually, in overthrowing the cursed trafic? ANSWER. All reforms must commence within the individual if it ever produces the desired effect, such as general reformation and freedom from the

slavery of violated law.

Humanity, as we see it, to-day, is so steeped with that worse than damnation to the human familyintemperance, that in following step by step the law. we say, without fear of contradiction, that intoxi cating liquor is one of the prominent causes of the many evils that now upheave you as a nation; and disease stalks abroad in your midst, the legitimate effect of that cause. And through all of the ramifications of man's nature it effects #im-through every act of his life. It prematurely develops the functions of his body and runs riot with them; while the creator is transmitting the evil from generation to generation, and your civil laws that now govern you are the offspring thereof Now the question arises, how to arrest this evil? All things that are in nature are for man's highest use, and they are a blessing. It is their misuse that is his curse. Now while we can see these conditions we can only act as we are acted upon by the demands of the human family. And when the reformation on this side becomes more powerful than the effect upon your side, a more potent power for reformation will be manifested in your world. As that is a physical evil it must outgrow itself, through the experiences of the sorrow and suffering it creates. It is one of the woes of experiences, incident to the human family, and it is doing its work by the slow process of gradual developement. As it walks out into the mighty ocean of life, it leaves its footprints upon the human family. We can only say to the questioner, "that in union there is strength," that in a united effort of mind with mind, it will eventually wield a mighty power, that will do much to eradicate the evil in your midst. But while you are sowing the seeds of the effects of the evil in the children, reason teaches you that generations must pass away before that wave has

entirely receded from your view. We sympathise with our questioner in his efforts, and can assure him that in that cause are all the effects of the rottenness of your government; but notwithstanding their helplessness and imbecility, such children of earth as himself will assist to bury the old body politie, and, with the renewed spirit, will assist in establishing more comprehensive laws, which will have a great effect to mitigate that evil -intemperance-by shutting off its resources.

JACOB WOODS. Well now I have not yet very much to say. I'll just say that Jacob Woods is alive and well. I lived in Hennepia county, and went out of the world on the water. I left one sister in this world of yours, and I think she will see your paper. I have seen father, and mother, and Aunt Betsey, and all the rest of them. They are all right side up, and so am I. My friends need not put themselves to any more trouble about my body, for that is gone long ago. There are a good many bodies that would be well if they were lost like mine, for mine was pretty well pickled. It makes me tickled when I hear the American people talk about having no king-when they have a king-King Alcoholand he is a good deal like the theologians' God-he is everywhere. He has a good many worshipers and slaves. I was one of them. Now you can see how inconsistent people are. They are hugging to their bosoms the great word "freedom," when they do not understand what it means, for while they are free externally, they are chained spiritually; that is the chain that hurts and galls, and it takes some time to get it off, to get it loose, and while we have all eternizy to do that in, yet it would be far more pleasant to spend it in spirit and in thought, than in humiliating ourselves to ourselves, than by having to work day by day, in erasing the marks of the fetters, that have bound us to a moral evil.

CHARLES MILLINAR.

I left the earth under peculiar circumstances, and very much to my surprise. My friends thought I died of heart disease, as they found me after I had passed through the change called death lying on the desk in my office, I was a lawyer by profession. lived in New York until three years before I passed away. I well remember a drowsiness creeping over me, and I rested my head on my arm which was on my desk before me, and fell asleep, but it was the sleep of welcome joy to me, as I soon realized when I awoke to consciousness, and found that I was myself in every respect, except that I had no material body, but I had all the sensation more acute than ever. I thought of my friends, and felt a strong desire to tell them that I was not dead, for I seemed to stand side by side with them, and while they were weeping over me I then experienced the deepest sorrow I ever knew. My sister Emma affected me more than any other member of my family, and I suffered intensely, we were twins, and more closely connected in our sympathies than either of my other brothers or sisters, and I prayed in my feebleness of grief, to God, if there was one, to assuage my agony or annihilate me; but I was soon unconscious of all my surroundings, and when I awoke, was in a strange place, and alone with every act of my life before me, from the first dawn of intellectual reasoning. O, what a picture! Not a sad one. Every act placed side by side with the motive. I did not at first understand the meaning. Presently my guide approached me and pointed to some of the marked experiences of my earth life, and told me that every one was their own judge, and that no one could answer for another's acts. That I had an eternity to work out the great problem of life, and that I was not now where my oratory would make out a case, unless I had truth for my foundation; and with these words he left me.

I pondered long upon the strange scenes that I had passed through, and then I first understood that I really was a disembodied spirit, that I had the powers of a man in perfect unison with nature's laws, and that I was a child as yet in the great school of progress, and my earth life had been to me the primary condition that had unfolded my material nature. Like the acorn that demands the action of atmospherical law to unfold the oak, so I demanded the change called death to unfold the mighty mystery of life.

VOICES FROM THE PEOPLE.

For The Religio-Philosophical Journal. BUFFALO, N. Y., Jan. 8, 1868.

BROTHER JONES: This morning's mail brought a pleasant surprise in the return of our lo sent Religio-Philosophical Journal, and if the eagerness with which all hands greeted it, be any index, you may be assured it met with a hearty welcome, and though we are pained to see it looking so much thinner than when it was with us a year ago, yet we are glad to know that it is able to be out at all, and trust that it may henceforth continue to grow stronger and stronger, till it be able to meet and battle with all opposing ills, and never lose ground. Accepting your invitation, "to all feeling an interest in Spiritualism," to aid you in the distribution of all news and truth concerning mediums, manifestations, etc., I would say a few words in regard to the physical manifestations with which our city has been largely favored within the last two months, and all of which have created quite an excitement and interest among skeptics and inquiring minds, who have, through the mediumship of the Eddys, Payne boy, C. H. Read, and others, been formally introduced into the once dreaded bugbear, and, to their unenlightened minds, "stupendous humbing,"-Spiritualism. The Eddy and Payne mediums cabinet manifestations, showing of spirit hands and faces, while the beating of the drum, playing upon the tambourine, bells, etc., is heard from the inside, where the mediums are firmly tied, hand and foot, are very fine, and generally stagger the ideas of the strongest skeptic serving upon the committee for the time being.

Last evening, at our Lyceum Hall, after their public cabinet exhibition, Horatio G. Eddy and Amasa Payne, held a private seance, at which both of the mediums were secured by a skeptic, who "knew they could not get out of hand-cuffs!" and though each was firmly bound with their hands behind them, and with their manacles locked upon their wrists, the manifestations, viz: gnitar floating in the air, playing upon the banjo, drum, fife, etc., went on as before, until the controlling spirit, desiring that if we wished the handcuffs taken off, we must strike a light, and place the mediums in the cabinet, whereupon the skeptic, holding the key of the hand-cuffs, saw them safely placed in the cabinet, with hands secured behind them, and returned to his seat confident that he "had beat them this In less than ten minutes a call was heard from the boys to open the cabinet, and to the astonishment of those present, never having seen anything of the kind before, the boys came forth each with one hand at liberty, while with the other they were bound together,-the left hand of Payne secured to Eddy's right, and requiring the skeptic to unlock the handcuffs, before they could "go their way rejoicing "-certainly as great a miracle as those of the olden time.

Chas. H. Read, of No. 10 Pine street, New York, was with us last week, and gave several very satisfactory private seances, at which he allowed himself to be held by skeptical ladies and gentlemen, and while thus held, with the gas light nearly out, his coat would be taken off, guitar floated in the air, banjo played, bells rung, etc., and chairs, stools and solid iron rings hung upon his arms. while yet they were clasped upon the arm of the one holding him; he would also be tied securely, hand and foot, to his chair, hold rice or flour in his hands, and still the same manifestation would be had, and without the use of a cabinet,-Mr. R. preferring to give his seances at private houses, and in the midst of his audiences, in order to give satisfactory individual tests of the genuineness of his mediumship.

And now a word regarding the good work done by Brother Peebles, who came to us last month. and like the good samaritan he ever is, lifted up, fed and cared for our weak society and lycenm which, hungering and thirsting for the bread of life, was, as it were, "falling by the wayside." At his first lecture, but a few of the faithful greeted him, forming a painful contrast to the crowded houses he had just left in St. Louis, but, nothing daunted, he labored faithfully till hearts and hands without number, responded to his soul stirring and loving appeals, and our "Lyceum Hall" proved all too small to hold the eager listeners who flocked to catch the practical and cheering words that fell from his inspired lips, and when he recalls the many tear-dimmed eyes that looked up to him as he bade them farewell on the completion of his engagement here, I know he will need no more pleasant reminder of the goal toward which he is tending, and where he will receive the well earned reward of the "good and faithful servant."

Hoping that our great and glorious cause may ever find in you and the RELIGIO-PHILOSOPHICAL Journal able and conscientious exponents of its truths, I am, with friendly regards,

Yours, for all truth.

C. H. M.

For the Religio-Philosophical Journal. Physical Manifestations.

BY N. E. DAGGETT, OF ELGIN, ILLS.

BROTHER JONES: Knowing that you are anxious to receive reports of spirit manifestations as they transpire in different parts of the country, I send you the following report, the truth of which I youch for, as the same took place in my presence

The name of the medium is Frank Thaver. He is a gentleman of some 26 years of age, fair skin light hair, weighs about 180 pounds; has fine mental talents, and, to all appearance, is a companionable gentleman, who enjoys life remarkably well. He resides with Capt A. W. Whitney, his brotherin-law, in the town of Hampshire, Kane county,

Having learned of the remarkable manifestations in his presence, I and my wife went from our house in Elgin, to the residence of Capt. Whitney, on the second Sunday of last month, and witnessed

Seven persons were present. The room was an ordinary sized parlor, with a piano on the north side of the room. The piano was opened and a common snare drum was buckled to the end of it. At the opposite corner of the piano sat the medium, with a gentleman sitting by his side holding his hands to see that he did not move. The medium also whistled throughout the performance, thereby indicating to all present that he remained in the same place. A guitar and two bells were also placed upon the piano at the most remote corner from the medium. The lights were then extinguished, and in the course of fifteen or twenty minutes the various musical instruments were played, keeping good time.

The drum and two tea bells were played together, the piano and guitar were played separately. The tone of all the musical instruments was good, seldom or never heard better. Here the drum was unbuckled by some power and removed to the table, and my wife held the drum while it was being played.

These exercises continued for half an hour or more. All who were present were fully satisfied that the medium nor any other person present in the party, had anything whatev er to do with the playing of the musical instruments.

At the close of the dark seance, after lights were restored, Mrs. Fanny Young, a trance medium, said to my wife, "there is a little boy present with you, who is attracted to you by a few drops of blood you have in a vial that came from him when alive," and went on to describe the appearance of the child. The description was correct, and it was a fact that my wife had preserved a few drops of blood of the child, and keeps it as a memento of the darling

For The Religio-Philosophical Journal. Illinois State Missionary Bureau.

At the last Illinois State Convention of Spiritualists, held at Galesburg, an Internal Missionary Bureau was organized, consisting of five members, as follows: Harvey A. Jones and C. Ellwood, Esqs., of Sycamore; Milton T. Peters, Dr. J. L. Avery and Mrs. H. H. Marsh, of Chicago.

One hundred and fifty-eight dollars were thereupon subscribed, \$8 00 of which was paid, which sum is now in my hands. Generous donations were also promised in aid of this enterprise when it should be fairly organized.

As Chairman of said Board, I wish to bring its claims before the Spiritualists of our State. We should not be behind our sister States in this great movement, which would give such an impetus to freedom of thought and the investigation of truth. It is time that we begin work in earnest. I would suggest Chicago as the most accessible point for the Board to meet, at an early day, that concert of action may be had in behalf of this great work.

HARVEY A. JONES, Chairman of Ill. State Missionary Bureau.

PERSONAL AND LOCAL.

We learn that Mrs. M. S. Townsend has united in the bonds of matrimony with Dr. G. C. Hoadley, of Whitewater, Wisconsin.

Dr. Persons, the distinguished healer, has taken rooms at 197 Canal street, New Orleans, where he will continue to heal the sick until June 1, 1868. The Doctor har had almost unprecedented success in his method of healing by the laying on of hands, by which means he is able to present a long list of certificates. Long may he live to spread good news and glad tidings amongst those who are sick as well as those who seek for the higher light.

The loss sustained by the burning of the Young Men's Christian Association buildings is said to be nearly half a million of dollars, which is nearly covered by insurance.

NEWS SUMMARY.

The opinion is quite general among members of both foreign committees of Congress who heard Secretary Seward on the Danish Island treaty question, that he is not very anxious to have the treaty confirmed, and two of them say he will be glad to have it defeated. His present state of mind is said to grow out of the fact that the government of San Domingo is likely enough to accept the proposition he made last spring for the purchase of the Bay of Somona, and he is stated by one of the members of the House committee to have declared that this will be more valuable to us than Saint

Samuel Nicolson, the inventor of the Nicolson pavement, died in Boston, on the 3d inst.

A cane made from the wood of the Charter oak, of Connecticut, was presented to President Johnson, in the presence of several distinguished citi. zens, on Tuesday the 7th inst.

It seems to be the general impression that Mr. Stanton will at once be reinstated at the War Office, and the supporters of Mr. Johnson, while not speaking openly, intimate in very delicate terms that this will produce trouble should Mr. Stanton evince the slightest disposition to remain in that position.

A delegation of the Philadelphia Constitutional Club, presented a gold medal, costing \$4,000 to the President, on the 9th inst.

FOREIGN.

The clergy of Limerick have affixed their signatures to a document declaring that there can be no permanent peace in Ireland unless treated like Hungary.

It is reported that in consequence of the recent successes of the rebels in China, the Imperialists have been reduced to extremities, and the Emperor of China has sued to the European Powers for their assistance in defending his throne.

Mr. Piggott, editor of the Dublin Irishman, has been arrested by order of the Government, for printing and distributing works of a seditious character.

Despatches from Paris state that the cities o Tours and Amiens have both elected opposition candidates for the Corps Legislatiff.

We regret, as will our subscribers, that the paper dealer carelessly furnished us with an inferior article of paper for a part of last weeks issue. Better luck in future.

CHILDRENS PROGRESSIVE LYCEUM. For the Religio-Philosophical Journal.

How the Lyceum Flourishes in

Cleveland.

The Childrens' Progressive Lyceum have just given their annual Exhibition at Garrett's Hall, consisting of Lyceum Exercises-singing, reciting and tableaux-and acquitted themselves in a most creditable manner, as a well filled hall can testify. The whole affair, a complete success, gladened alike the hearts of the children, of their parents, and those of the public that were led there through curiosity. The entertainment closed with a distribution of gifts to the Children of the Lyceum.

Without the slightest wish to disparage the merits of any of the children, I cannot but help noticing, particularly, the singing of Miss Alice Robbins, her pure and bell-like voice, managed with such excellent taste, took the audience completely by storm in the rendering "Happy be thy Dreams." Such exhibitions cannot but have a good tendency, and I noticed, on the following Sunday, at the "Lyceum," there was an unsual number of people attracted there through curiosity. The following statistics will speak for themselves: I counted, last Sunday, in the line of march, 120 children; 12 Leaders; 10 Guards, Conductors, Guardian, etc. and 16 in the "Temple Group," which has only been started two weeks-making a total of 158 participating in the exercises of the Cleveland Childrens' Progressive Lyceum. The following

PROGRAMME OF EXERCISES:Miss Kate Robbins. 5. Tableaux (Charity.) Misses Robbins, Thompson and 6. Silver Chain Recitation......Lyceum Children.

7. Calisthenics, Lyceum Children. 8. Recitation, Miss Susie Ganson. Moffatt, and Miss Alice Robbins. 11. Song, Misses Rose and Robbins. 12. Recitation, Miss Louisa Stacey.
13. Duett, Master and Miss Newton.
14. Dialogue, Masters King and Johnson. Tableaux, (Intemperance.) Duett, Miss Reed.
Regitation, Miss C. Thompson

Poem, (by the talented elocutionist, Mr. F. Reese.) Masters Moffatt and Whitnal.

others.
Farce, (Romance of Real Life,)...Mr. and Mrs. Bailey, and Mr. Gove. Marching,.....Lyceum Children.

Conclusion, distribution of Presents to the Children. Conductor,......Mr. Geo. Rose. Yours, in haste,

A SUBSCRIBER.

PEN AND SCISSORS. Alas! if the principle of the tenement are not

within us, the height of station and worldly grandeur will as soon add a cubit to a man's stature as to his happiness.

St. Louis is again alarmed at the danger of becoming an inland town. A careful examination by the city officials, the other day, revealed the fact, that the Missouri river, which empties into the Mississippi some twenty miles above, sends its volume of water at right angles across with such force against the Illinois shore as to have worn it away nearly a mile. There is some danger of the river making a channel through the American bottom, so as to leave St. Louis two miles from the stream. It is proposed to rivet the Illinois shore with

stone, where the river infringes, to prevent it from wearing away. For shouting "Vive la Garibaldi," several Parisians have been sentenced to imprisonment, va-

of sixteen francs.

The New York papers are almost unanimous in their praise of Mr. Dickens' first reading in that city. They all speak of his recitative powers as being very remarkable.

The Tennessee House of Representatives has passed a bill repealing all laws disqualifying colored persons from holding office or sitting on juries.

The people of St. Louis were regaled with a fight between a bull and a bear, in true ancient Spanish style, on Christmas day. The bull came off victorious, contrary to the expectations of a greater portion of the spectators.

Dr. Livingstone, the distinguished traveler, who was reported to be murdered, it is said by latest advices is still alive and pursuing his explorations in the heart of Africa.

A child being asked how far it was to heaven, replied: "It be all the miles there are in the

The wonderful walker, Weston, has a competitor in Mr. Edwin Booth, who, a few days since, walked from Worth street to Harlem Bridge, New York, in one hour and twenty-seven minutes. He "stood not upon the order of his walking, but walked very fast.

In a western Sabbath school, a boy was asked to give an account of his Moses. "Moses," said the boy, "was born on the banks of the Nile, in a basket. As the infant lay in the basket, concealed in the bushes, a hugh crocodile came swimming along, and approaching him, said: 'Moses, almost thou persuadest me to be a Christian.' Whereupon the infant stretched out its arm toward the crocodile, and said: 'Verily, thou art the

Saturday last a curious team from Canada made ts appearance in our streets. It consisted of a cart about four feet long and two feet wide filled with all the worldly possessions of a Canadian family. On the top of the goods sat the lame father. Four children were hauling the team, being voked into the cart, and the mother was behind pushing. They lodged in the police office Saturday night, and on Sunday the Overseers of the Poor sent them to the Almshouse.—Maine paper.

The Cause in Oregon.

A friend in Astoria, Oregon, writes that Spiritualism is gaining ground in that State and in Washington Territory; that the lectures of Mrs. Stowe and others are well attended; that a certain divine in that neighborhood was heard to say, after listening to one of these lectures, "What a pity Spiritualism is not popular!" and that the orthodox believers attend quite as frequently as others.-Banner of Progress.

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rying from three months to fitteen days, and a fine *Sundays excepted. †Mondays excepted. ‡Saturdays excepted. ‡Saturdays excepted.

NOTICE OF MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday evening, at 9½ o'clock. Samuel F. Towle, President; Daniel M. Ford, Vice President and Treasurer, The Childrens Trogressive Lyceum meets at 10½ A. M. John W. McGure, Conductor; Miss Mary A. Sanborn, Guardian. Speakers enducted at 10 and 10

MUSIC Hall. — Lecture every Sunday afternoon at 21/2 o'clock. A half hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chair-

The Progressive Societies in care of Miss Phelps meet in No. 22 Howard Street, up two flights, in hall. Sunday services 1912 A. M., 3 and 7 P. M.

10½ a. M. 3 and 7 P. M.

East Boston.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Sunday, at 3 and 7½ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ a. M. John T. Freeman, Conductor; Mrs. Martha S. Jonkins, Guardian. Speakers engaged:—Mrs. M. Macomber Wood during January; Mrs. Hattle E. Wilson Feb. 2 and 9. SOUGH BOSTON.—Spiritual Conference meeting at 10 A. M. becture at 2½ P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday, All are cordally invited. C. H. Rines.

Sunday. All are contailly invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlesbown Hold regular meetings at Central Hall, No. 25 Elm
street, every Sunday at 2½ and 7½ p. M. Speakers engaged:
Mrs. C. F. Allyn during March. Children's Lyceum meets at
10¾ A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo,

unridan.

The Children's Progressive Lyceum meets every Sunday at
10½ A. M., in the Machifists' and Blacksmiths' Hall, corner of
City Hall and Chelsea street, Charlestown. Dr. C.C. York

Conductor; Mrs. L. A. York, Guardian. Social Levee every
Wednesday evening for the benefit of the Lyceum.

Carlesta.—The Associated Spiritualists hold meetings at

Wednesday evening for the benefit of the Lyc-um.

CHELSEA.—The Associated Spicitualists hold meetings at
Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ F. M. Admission—Laddes 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at
10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters
addressed to J. H. Crandon, Cor. Sec. Speaker engaged:— The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 p. M. Speaker

Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ a. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold neetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A.M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

WORDESTER MASS.—Meetings are held in Horticultural Halls wery Sunday atternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian. Speakers engaged:—Isaac P. Greenleaf during January; J. G. Fish during February; H. B. Storer during March.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M. Speakers engaged:—S. J. Finney during January; J. G. Fish during March.

Firehburg, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', MASS -- Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Quincy Mass.—Meetings at 23/4 and 7 o'clock P. M. Progressive Lyceum meets at 13/4 P. M.

Lynn, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, atternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter. Speaker engaged:—Rev. Adin Ballon, Dec. 29.

PUTNAM, CONN. Meetings are held at Central Hall every unday afternoon at 1½ o'clock. Progressive Lyceum at 10½ o'the forenoon.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7 ½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Con-

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M. in the Police Court Room. Seats free. R. A. Server, President; S. Pushee, Secretary.

Secretary.

PORTLAND, ME.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

Bangon, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p.m. Adolphus G. Chapman, Conductor; Miss M. S. Curtíss, Guardian.

DOVER AND FOXCEOFT, ME .- The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

HOULTON, Mr. — Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

New York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

orth, Guardian. The First Society of Spiritualists hold meetings every Sun-ay morning and evening in Dodsworth Hail, 806 Broad-ray. Conference every Sunday at same place at 2 p. m.

Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 5th avenne and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

Osweo, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p.m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p.m., J. L. Pool, Conductor; Mrs. S. Doolittle, Guerdien.

BROOKLY, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p.m. Children's Progressive Lyceum meets at 10½ a.m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrith avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

Tribution 10 cents.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

Morrissania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

Keith, Conductor; Mrs. Louisa Keith Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Scitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ p. m. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 24 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Newark, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Vineland, N. J.—Friends of Progress meetings are held in

Nos., Guardian of Groups.

VINEAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ p. m. Hosea Allen, Conductor; Mrs. Ports Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

Hammonton, N. J.—Meetings held every Sunday at 101/2 a. m. and 7 p. m. at Ellis Hall, Belleview Avenue.

Washington, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Teath and Eleventh streets, every Sunday, at 11 a. m. and 7 p. m. Speakers engaged:—J. M. Pecbles during January; Mrs. Mellie J. T. Brighham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during Appril. Conference, Tuesday, at 9 p. m.; Platonic School, Thursday, at 7 p. m. John Mayhew, President.

SAGRAMENTO, CAL.—A cotings are held in Turn Verein Hall, on K. street, every Sunday of 11 a.m. and 7 p.m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Secretary. Children's Progressive Lyceum meets at 2 p. m. Honry Bowman, Conductor; Miss G. A. Brewster, Guardian

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lycaum" of St. Louis hold three sessions each Sunday;

in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a.m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum. Speakers engaged:—Mr. and Mrs. Andrew Jackson Davis during De

OLYDE, O—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets to 10 a.m. A. B. French, Conductor; Mrs. M. Morley Carcago, Lt.—The First Society of Spiritualists of Chicago meet at Crosby's Music Hall, on every Sanday evening. Children's Progressive Lyceum meets at 10½ a.m., and the Conternee at 1 p. m. All well attended.

Spring field, LL.—Regular Spiritualists's meetings every Sunday in the hall. Children's Progressive Lyceum every sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conduc-or; Mrs. E. G. Planck, Guardian.

RICHMOND, IND .- The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lyceum meets in the same hall at 2 p. m. Adrian, Mich.—Regular Sunday meetings at 10½ a.m. and 7½ p. m. in City, Hall, Main street. Children's Progressive Lyccum meets at the same place at 12 m.

LOUISVILLE, Ky.—Spiritualists hold meetings every Sunday t 11 a. m. aud 71/2 p. m., in Temperance Hall, Market street, etween 4th and 5th.

Sycamore, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p.m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Ho-

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. E-says and speeches limited to ten unimutes each. Chauncey Eliwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

| To be useful, this list should be reliable. It therefore belowes Societies and Lecturers to promptly notify us of apointments, or changes of appointments, whenever they occur. pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for *Lecturers only*.]

J. Madison Allyn may be addressed, Blue Anchor, N. J. C. Fannie Allyn will speak in Providence, R. I., daring January; in Putnam, Conn., during February; in City Hall, Charlestown, Mass., during March; in Mercantile Hall, Boston, during April. Address as above, or North Middleboro', Mass.

J. G. Allbe, Chicopee, Mass.

Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48.

Dr. A. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address box 2001, Rochester, N. Y. Charles A. Andrus, Flushing, Mich., will attend funerals

Rev. J. O. Barrett, Detroit, Mich., care C. C. Randall. Mrs. Sarah A. Byrnes will speak in Plymouth, January 5 andl2; in Salem January 19 and 26; in Philadelphia dur-ing March; in Stafford, Conn., during February and May. Would like to make further engagements. Address 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, Ill. Mrs. Emma F. Jay Bullene, 151 West 12th street, New

Mrs. Nellie J. T. Brigham, Elm Grove, Colerain, Mass., will speak in Philadelphia, Pa., during January; in Washington, D. C., during February. Mrs. M. A. C. Brown would like to make engagements to speak. Address, West Randolph, Vt.

Dr. J. K. and Sada Bailey will answer calls to speak in outhern Michigan and Northern Indiana. Address, Adrian,

Addie L. Ballou, inspirational speaker, will answer calls to lecture in the Middle and Eastern States during the winter. Address box 7, Southford, New Haven Co., Conn.

Wm. Bryan will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address box 35, Camden P. O., Mich. M. C. Bent, inspirational speaker. Address, Almond, Wis.

J. H. Bickford, inspirational speaker, Charlestown, Massa-A. P. Bowman, inspirational speaker, Richmond, Iowa.

Warren Chase, 544 Broadway, New York. Dean Clark will speak in Portsmouth, N. H., during January. Permanent address, 24 Wamesit street, Lowell,

H. T. Child, M. D , 634 Race street, Philadelphia, Pa.

Thomas Cook's address is Drawer 6023, Chicago, Ills. Albert E. Carpenter will answer calls to lecture and establish Lyceums. Is engaged for the present by the Massachusetts Spiritual Association. Those desiring the services of the Agent should send in their calls early. Address care of Banner of Light, Boston, Mass.

Mrs. A. H.Colby, Trance speaker, Lowell, Lake Co., Ind. Miss Lizzie Doten. Address Pavilion, 57 Tremont street,

Henry J. Durgin, inspirational speaker, will answer calls becture. Permanent address, Geneva, O., care W. H. Sax-

George Dutton, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N. J. Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill. A. T. Foss is engaged for the present by the Connecticut Spiritualist Associatoin. Address Hartford, Conn., care of J. S. Dow, 11 Pearlstreet.

S. J. Finney, Troy, N. Y.

Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase treet, Boston. Mass, or Lagrange, Me. Dr. H. P. Fairfield, Galesburg, Ill., box 1003.

Mrs. Fannie B. Felton, South Malden, Mass. J. G. Fish will speak in Pittsburg, Pa., during January and February; in Springileld, Mass., during March; in Philadelphia, Pa., during April; May, June, July and August, local; in Battle Creek, Mich., during September, and the new Westward ho!" for the next six months. Address Hammonton., N.J.

Miss Almedia B. Fowler, impressional and inspirational peaker, will answer calls to lecture. Address Nevada, Story

Rev. J. Francis, Parishville, N. Y. Isaac P. Greenleaf will speak in Worcester during January; in Plymouth March 1 and 8. Would like to make further engagements. Address for the present 82 Washington avenue, Chelsea, Mass., or as above.

Dr. L. P. Griggs, inspirational speaker, will answer calls to ecture. Address box 1225, Fort Wayne, Ind.

N. S. Greenleaf, Lowell, Mass. Mrs. Laura De Force Gordon, San Francisco. Cal.

W. A. D. Hume will answer calls to lecture during the win-er. Address West Side P. O., Cleveland, O. Lyman C. Howe, inspirational speaker, New Albion, N. Y.

Dr. M. Henry Houghton will leceure in Battle Creek, Mich. during January; in Rock, Island, Ill; during February. Will lecture week evenings. Address as above.

Miss Julia J. Hubbard would like to make engagements for the fall and winter. Address 3, Cumston street, Boston.

Moses Hull, Hobart, Lake County, Ind., will speak in Chicago, Ill. during January; in Providence, R. I., during May. Will receive calls to lecture in the Middleor Eastern States during February, March, April and June; also shall be happy to have evening engagements in the vicinity of Sunday appointments.

Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass. Miss Nellie Hayden will raceive calls to lecture in Mass chusetts. Address No. 20 Wilmot street, Wo cester, Mass

Mrs. Anna E. Hill, inspirational speaker and psychometrical eader, Whitesboro', Oneida Co., N. Y.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md. Dr. E. B. Holden, inspirational speaker, No. Clarenden

Charles Holt, Columbus, Warren Co., Pa. J. D. Hascall, M. D., will answer calls to lecture East or Vest. Address 204 Walnut street, Chicago.

Miss Susie M. Johnson will speak in Terra Haute, Ind., during December, January and February; in Springfield, III., during March and April: Permanent address, Mittord, Mass.

Wm. H. Johnson, Corry, Pa. Dr. P. T. Johnson, lecturer, Ypsilanti, Mich. W. F. Jamieson, inspirational speaker, Belvidere, Ill. Will answer calls to lecture week day evenings within convenient diatances.

Abraham James can be addressed at Pleasantville, Venange H. A. Jones, Sycamore, rll.

S. S. Jones, Drawer 6023, Chicago.

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Center the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every month. George F. Kittridge Buffalo, N. Y.

Cephas B. Lynn, semi conscious trance speaker, will lecture Toledo, O., during January. Permanent address 567 Main reet, Charlestown, Mass. J. J. Loveland Monmouth; Ill.

W. A. Loveland, 35 Bromfield street, Boston, will auswer calls to lecture. Subject: Integral Education, or the Era of our New Relation to Science. Mrs. F. A. Logan will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lycoums. Address Station D, New York, care of Walter Hyde.

Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

Mrs. Orrin Abbott, developing medium, 127 S. Clark street,

B. M. Lawrence, M. D., will snswer calls to lecture on Temperance and Christian Spiritualism. Address Burlington, Iowa. Mrs. L. W. Litch, trance speaker, will answer calls to lec-are. Address 11 Kneeland street Boston, Mass.

Mary E. Langdon, inspirational speaker, 60 Montgomery street, Jersy City, N. J.
John A. Lowe will answer calls to lecture wherever the friends may desire. Address box 17, Sutton, Mass.

Miss Mary M. Lyons, inspirational speaker—present address 98 East Jefferson street, Syracuse, N. Y.—will answer calls to

Dr. John Mathew, Washington, D, C., P. O. box 607,

Dr. Leo Miller, Appleton Wis.

James B. Morrison inspirational speaker, box 378, Haver-

Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address Boston, Massachu-

Mrs. Hannah Morse, trance speaker, Joliet, Will County,

Mrs. Anna M. Middlebrook, box 778, Bridgeport, Connecti-

Charles S. Marsh, semi-trance speaker. Address Wonewood

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch

Dr. W. H. C. Martin will receive calls to lecture. Address 73 Windsor street, Hartford, Conn.

C. Norwood, Ottaws, Iil., impressional and inspirational

J. H. Powell (of England) will answer calls to lecture. Ad-ress 200 Spruce street, Philadelphia, Pa, Miss Nettie M. Pease, trance speaker, Detroit, Mich.

J. L. Potter, trance speaker, La Crosse, Wis., care of E. A.

Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass.

J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis.

Mrs. Jennie S. Rudd will answer calls to lecture. Address 412 High street, Providence, R. I. Wm. Rose, M. D. Address box 268, Springfield, O.

J. H. Randall, inspirational speaker, Upper Lisle, N. Y. will lecture on Spiritualism and Physical Manifestations.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Michi-

H. B. Storer, inspirational speaker, 56 Pleasant street, Bos-

Mrs. L. A. F. Swain, inspirational speaket, Union Lakessice Co., Minn.

E. Sprague, M. D , inspirational speaker, permanent address chenoctady, N. Y.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich. J. W. Seaver, inspirational speaker, Byron, N. Y., will newer calls to lecture or attend funerals at accessible

Dr. Wm, H. Salisbury, box 1313, Portsmouth, N. H.

Mrs. Elmira W. Smith, 36 Salem street, Portland, Me.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific tates and Territories. Address San Jose, Cal.

Abram Smith, Esq., inspirational speaker and musical meium, Sturgis, Mich.

Mrs. E. W. Sidney, trance speaker, will answer calls to lecure. Address Fitchburg, Mass.

James Trask is ready to enter the field as a lecturer of Spiritualism. Address Kenduskong, Me.

F. L. H. Willis, M. D., 27 West Fourth street, New York.

E. N. Wilson will speak in St. Louis, Mo., during January; in Vermont, Ill., during February. Applications for week-day evenings promptly attended to. Permanent address, Babcock's Grove, Du Page Co., Itl.

Alcinda Wilhelm, M. D., inspirational speaker; can be addressed P. O. Drawer 194 Tol. do, O.; during January 3422 Lancaster avenue, West Philadelphia, Pa.; during February 67 Purchase street, Boston, Mass.; during Aprilcare of Dr. Mayhew, Washington, D. C.

E. S. Wheeler, inspirational speaker; also attends funerals. Address care of Banner of Light, Boston, Mass.

Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston

F, L. Wadsworth, permanent address 399 South Morgan street, Chicago, Ill.

Henry C. Wright will speak in Cleveland, O., during Deember, January and February; in St. Louis, Mo., during pril. Permanent address care Bela Marsh, Boston, Massa

Mrs. Hattie E. Wilson (colored), trance speaker, would be pleased to make further engagements for the winter. Address 70 Tremont street, Boston, Mass.

Lois Waisbrooker can be addressed at Iowa Falls, Iowa, care of Union Hotel, till further notice.

Gilman R. Washburn, Woodstock, Vt., inspirational speaker, will answer calls to lecture.

Dr. R. G. Wells, Rochester, N. Y., trance speaker, will lecture Sundays and attend funerals, within a few hours' ride from home.

Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

Mrs. Elvirah Wheelock, normal speaker, will lecture in Sturgis, Mich., during January; in Chicago, Ill., during Feb-gary; in St. Louis, Mo., during March. Permanent address. Janesville, Wis.

Miss L. T. Whittier, organizer of Progressive Lyceums, can e addressed at 402 Sycamore, corner of Fourth street, Mil-

Zerah Whipple will answer calls to lecture. Address Mystic

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

S. H. Wortman, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address Buffalo, N. Y., box, 1454.

Mrs. Juliette Yeaw will speak in Warren, R. I., December 22; in Lynn, Mass, during January. Address Northboro',

Mr. and Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory.

Mrs. Fannie T. Young. Address care of Capt. W. A. Whiting. Hampshire, 111.

Geo. W. Lusk will answer calls to lecture. Address Battle

MENTAL TELEGRAPHING.

Telegrapher, can be consulted from 9 a. m. to 5 p. m., at his office, No. 129 South Clark street, Room 43, Chicago, III.

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dium, may be consulted for a few days at the office of RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIA-N, Room 6, 84 Dearborn street.

Warren Woolson, trance speaker, Hastings, N. Y.

Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473 Mrs. Mary E. Withee, inspirational speaker, 182 Elm street Newark, N. J.

A.C. Woodruff, Battle Creek, Mich.

A. A. Wheelock, Toledo, O.

Elijah Woodworth, inspirational speaker, Leslie, Mich.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

A. A. Pond, inspirational speaker, North West, Ohio.

A. C. Robinson, 111 Fulton street, Brooklyn, N. Y.

Dr. W. K. Ripley, box 95, Foxboro', Mass.

Austin E. Simmons, Address Woodstock, Vt.

Mrs. H. T. Stearns. Address, Vineland, N. J

Mrs. Fannie Davis Smith, Milford, Mass.

Selah Van Sickle, Greenbush, Mich.

Mrs. M. E. B. Sawyer, Baldwinsville, Mass.

Mrs. Mary Louisa Smith, trance speaker, Toledo O.

Mrs. M. S. Townsend. Address Bridgewater, Vt.

J. H. W. Toohey, 42 Cambridge street, Boston

Hudson Tuttle, Berlin Heights, O.

Benjamin Todd, San Francisco, Cal.

Dr. J. Volland, Ann Arbor, Mich.

Mrs. S. E. Warner, box 14, Berlin, Wis.

treet Cloveland, O.

Mrs. Puffer, trance speaker, South Hanover, Mass. Lydia Ann Pearsall, inspirational speaker, Disco, Mich. Mrs. Pike lectures before Spiritualistic and Scientific Associations. Address St. Louis, Mo.

B. T. Muna will lecture on Spiritualism within a reasonable distance. Address Skancateles, N. Y.

Prof. R. M. McCord, Centralia, Ill.

J. W.m. Van Namer, Monroe, Mich. L. Judd Pardee, Philadelphia, Pa.

A. L. E. Nush, lecturer, Rochester, N. Y.

Emma M. Martin, inspirational speaker, Birmingham, Mich.

Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

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Spirit Manifestations, by Adin Ballou. Paper, 50c; Mrs. Charlotte F. Taber, trance speaker, New Bedford Mrs. Sarah M. Thompson, inspirational speaker 36 Bank N. Frank White will lecture in in Troy, N. Y., during January; in Providence, R. I., during February; in Williams, tic, Conn., during June. Applications for week evenings promptly responded to. Address as above.

Mrs. M. Macomber Wood will lecture during January. Address 11 Dewey street, Worcester, Mass. Twelve Messages from the Spirit of John Quincy

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CHICAGO, JANUARY 25, 1868

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VOL. III.-NO. 18.

STRAYED FROM THE FLOCK.

RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION, PUBLISHERS AND PROPRIETORS.

BY THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN." ["I call the effects of nature the works of God, whose hand ad instrument she only is. Nature is not at variance with art, nor art with nature: they being both servants of His from R. A. Catalogue, and Motto of the same.

The wind goes sobbing, old viber Hiv Over the moor; slams to beloveb a Far is the fold and shut its door; White and still-beyond terror or shock, Lies the foolish lamb that strayed from the flock : While overhead, from frozen branch, With a tender pity, true and staunch, dill my 1400 Thus sings the robin : of all du

"The wind howls heavy With death and sorrow; To-day it is thee-may be me to-morrow; Yet I'll sing one tune o'er the silent world, For the little lamb that never grew old; Never lived long winters to see. nting from empty boughs like me, Boughs once so leafy.

The snow-flakes cover My song thrills feebly, but I sing on, Why did God make me a brave bird soul, Under warm feathers, red as a coal, To keep my life thus cheery and bright To the very last twinkle of wintry light-While thine is all over?

Why was I given To bear me away from hurtful things, While thy poor feet were so tender and weakly, And thy faint heart gave up all so meekly, Till it yielded at length to a still, safe Hand, That bade thee lie down, nor try to stand? Was it Hand of Heaven? The wind goes sobbing,'

Nothing I know, and nothing can ; Wisdom is not for me, but man. Yet some snow-pure snow-soft—not snow-cold, May be singing o'er the lamb strayed from the fold, Besides poor Robin."

For The Religio-Philosophical Journal.

NARRATIVE OF A SPIRIT.

FAILURES, AND THEIR CONSEQUENT TRIALS,

tolled & STRENGTHEN HUMAN THOUGHT.

GIVEN THROUGH HENRY T. CHILD, M. D., OF Due quoq been Philadelphiatow your CONTINUED FROM LAST WEEK.

Here I learned that it was not merely the association with children that was needed, but the outworking of that innogent, child-like condition which is the basis of all purity and happiness; and here, for the first time, I began to succeed in some little matters which I undertook. But I need not dwell upon these experiences. My habits of isolation prevented me from receiving many things which I should otherwise have found here, and it was not long before I was thrown into the society of a band of ancient spirits who, like myself, had been secluded from the pleasures of life. The introduction to these spirits opened to me a deeper and more profound knowledge of my own life, and the different forms of consciousness which make up such interesting and important features in the great drama of life, from which it was supposed I had now retired, as I passed behind the "green curtain of the grave." But what a mistake, I was only beginning to live, at least to be at all conscious of the value of? Would that I were alone in these sad experiences.

I will endeavor, now, to give you an account of

my introduction to this circle. Finding that I was making but little progress in the children's sphere, I became quite discouraged and wandered away from these, and began to feel the old sad and gloomy impressions which had depressed me until I became melancholy and then insane.

How long I was thus wandering I don't know, for we do not always have the means of measuring time. It was long enough, however, for me to suffer very much, both from my condition and from the fact that I was growing worse. Bemoaning my condition with an expression that I thought I had gone deep enough in sorrow and desolation, I exclaimed: in the language of Cain, "My punishment is greater than I can bear." Such am appeal, coming from the deep fountains of my soul, and being in itself real, reached a source which brought relief. There stood before me a little old man, meagre in form, with wrinkled brow and depressed look, a picture of sadness that might have driven others away, but, strange as it may seem, I was attracted to him, the very repulsiveness awakenened a response in my soul, and I hailed him as a brother, though a stranger.

In We saw each other first through the external of our spiritual natures, for we have spiritual eyes and faculties as well as deeper and more interior soul eyes and faculties. This recognition and response filled and thrilled my external form with new life, grander and nobler purposes loomed up before me, and as I stood in this rapture the scales fell from my soul eyes, and the being before me seemed transformed into a beautiful and loving spirit, such as I had never before seen, simply because I knew

it. The form, now, had a beauty which corresponded with my highest aspirations. How true it is that as thy day is so shall thy strength be? He spoke, and the lute-like notes of his voice fell like richest, sweetest cadences upon my soul. Then, for the first time, I began to realize the grandeur and sublimity of life. Oh, how often in the despondency of my soul had I desired death. annihilation itself, but this experience was a com-

pensation for all, and I felt that never again should I regret life with all its weight of woe, though this might be far greater than I had yet experienced. What a blessed transfiguration was this? And, like the disciple of old, I would gladly have built my tabernacle here, and dwelt in this calm and blissful state forever. My good guide and father, seeing this, said : "Not so, my son, the vision is for thy future; not so near the storm-tossed shores of time, where the rolling billows lash the beach, can thy bark repose in such calm and peaceful serenity

"Onward with me shalt thou go through heights and depths as yet unfathomed by thy soul. I know that sad indeed have been the hours of thy earthly consciousness, but these have brought thee hither. Now thou art my child. Henceforth a common path is ours, and together we shall travel."

This was, indeed, a grand manifestation-the dawn of a new era in my life—the wakening of a new consciousness that was to shed its light upon all the past forms of consciousness in which I had lived through an eternity as vast and grand as that which lies before us, although my realization of the one must be very different from that of the other.

When the waves of this intoxication which had swept over me so suddenly became calm and quiet. I looked around me and within me, and felt that I had experienced a new birth; the change was far greater than that which the angel of death produced when it restable "proclamation of emancithe material body. Bat, like all great changes, it could not be comprehended at the time. I have since learned that it was a quickening of my interior powers which lifted me at once upon a higher plane, and put a new song in my mouth. My father and friend was the first to understand me, and read aright my life and its conditions. This proper appreciation is the basis of all true and enduring appreciation. Hatred is the offspring of concealment and want of appreciation, while true love is the child of perfect freedom and confidence, united with the deepest and most profound appreciation

Filled with love and veneration for my new pre ceptor and guide, I stood now within the shadow of his sphere, and drank in the inspiration of his grand and noble nature, overflowing with w that seemed to be just what I needed now. I entered upon my new career with a joy such as I had never before experienced. I rejoiced to feel the protecting arm of love thrown around me without any restraint. Human language can never describe the real pleasure of the first experiences of loving and being loved. It lifted me into regions that I had never known before.

How calmly did I rest on this quiet lake of pure and appreciative love, though it come from one of my own sex. The privations and sufferings of the past had prepared me for a keener and more blessed enjoyment of the present, and so I dwelt in the new heaven which had thus come to me. It seemed full and perfect, with this exception, that I anticipated something better in store for me.

I was willing to wait patiently for the unfolding of the divine germs which were now budding and blossoming everywhere around. alawomall

In this ocean of infinite love, on which I had now launched my feeble bark, there were boundless purposes in every direction towards that which is right, and I felt the strong and impulsive waves of these purposes beating against the rocky shores of my barren soul, making desires in many directions to build up the waste places of my little Zion. The first lessons which I received from my kind preceptor and guide were calculated to intensify these inward feelings, and my first was an examination and study of my own capacities, in order that I might become acquainted with the causes of the failures which had maked so much of my life. It was the lesson which the ancient philosophers estimated so truly when they inscribed upon their

temples, "Man, know thyself."

One of the first experiences which I had after this acquaintance was that in which I was brought so closely en rapport with my guide that his history and my own seemed to be one. I mean his early experiences. This was the basis and bond of our union. Similar experiences are the outward bonds which hold mankind together, and whenever two persons meet anywhere the first thing which brings them together is a comparison and concurrence of their experiences.

Thus any great calamity which stirs up the deep fountains of humanity, breaks down the ordinary restraints of society, and men and women, strangers in the past, meet each other on free and familiar grounds.

So, also, when persons absent from home meet, there is a freedom to recall the incidents with which both are familiar, and thus comes a closer recogni-

After this intimate relation was thus established with my excellent guide, I found I had the power

under certain circumstances of placing me en rap port with others and by this means I was enabled to delineate something of the history of my parents, and some events which had occurred prior to any consciousness of the outward on my part.

Now you have the key to this, it was a co-operation of the forces of my new friend with my own that placed me in this elevated condition. This is the law by which human magnetism elevates the sensitive and impressible person who receives the pure influences of the operator whose proper action is to co-operate with and quicken the faculties of the subject; and where pure and loving sympathetic relations subsist between the magnetic operator and the subject, the latter becomes invested and infilled with power and knowledge almost equal to the former, and in return there is received by the operator an increase of power, so that the relationship becomes more and more mutual as we advance to higher conditions.

It was a wonderful elevation to me thus to be lifted up, but I had paid for it, and now came the returning compensation for years of suffering. So grand, indeed, was it, that it was almost impossible to curb my feelings within the bounds of propriety, but much of the former excitability had passed away, and I was happy to feel that there was such change in my nature. It was because most of the failures of my life had resulted from ignorance that I was thus permitted to realize this sudden change. Had these been ingrained into my very nature, habits of vice and crime, I could not have experienced or appreciated the conditions in which I found mysnlf. Short-sighted man often supposes that the innocent and guilty suffer alike, and even that the unoffending have the most severe trials but there is an eternal principle of justice that underlies and overshadows all things in the universe. and when a person suffers innocently, and without neglecting the proper efforts to know and do that which is right, Duman thought and feeling, and to give a more profound and correct appreciation of the great principles of life. Thus were the lessons of my past life, so painful in every aspect, the means of unfolding to me how many of the most profound principles which underlie the universe of

matter and of mind. It was necessary that I should first become thoroughly en rapport with my guide, and so perfect was the blending of our natures that we seemed to be one; it was, indeed, an atonement, and as the first realization of such a union it made the deepest and most lasting impression upon me. I became so changed in my feelings that it might almost be said I was a new being.

This was a preparation for other equally important relations. As soon as those with my good guide had been actualized, we were enabled to extend them in a similar manner to others. After I had thus turned back in the history of my parents, I was in a condition to realize and appreciate the experiences of my own life and the connections and relations of the various forms of consciousness which had marked it thus far through the vast cycles of eternity. I have endeavored to give an account of many of these forms of consciousness. My object in this, however, is not so much to explain all of these, for no one can comprehend these properly except as they actualize them in their experiences, but I desired more particularly to show the thinking and inquiring minds which I endeavored to illustrate when I presented to your vision a string of beads of various kinds and colors, strung upon the life line of humanity. The orbit of each individual forms a perfect circle around the great central sun of the universe whom we call God. Each one moves in this circle, and at the same time revolves around their own axis, and at each revolution they eatch some faint glimpses of the interior life of which the outward forms, however perfect in themselves, are but crude and imperfect representations.

Such revelations as these, though imperfectly perceived and presented, are the grandest works of my life, and I rejoice in the accomplishment of the work thus far, and hope to labor on in the work which is so pleasant and attractive to me now.

Mr. Coles said. HV STYAHO times bestried They would be trickorationod he would be trie

In looking over the labors of the last four months, and it is that period since I first spoke to you of my experiences, I feel to congratulate myself on another success, the result of my new con-

The panorama of my life, a rude outline and sketch of which I have given you, passes in review before me with renewed interest, and each time the lines and figures become more clearly defined and attractive. The dark and imperfect pictures of my failures are falling into the background and losing

all their repulsiveness. The most pleasant feature of my present condition is that all those depressing and trying circumstances which had cast so much gloom over me, and at times made me regret life itself, have not only passed away, but I have such a consciousness of their uses that they seem really beautiful to me, and there is no one of them, even the most painful, that I would blot out. Oh, that I could speak to earth's groaning millions, who feel as I have so often felt in the past, that life's burdens are too hard to be borne. I would say to all these, hold

that at times come to you; that all will be right though they may be dim and shadowy, are the grandest prophecy of your lives. There are no conditions that are not calculated to bless you and lead you onward in the great journey of life, and the depth of suffering which results from any condition is much more dependent upon your own feeling than upon any external circumstances. Know this, that however fearful the struggle and severe the conflict, every triumph brings its laurel crown of victory and of strength to the soul.

I have said that human life might be compared to a circular orbit around God, as the central sun and soul of the universe. There are two modes in which the Divine force operates in the outward to bind the Pleiades and hold Arcturus and his suns, and all the planets in their orbs and spheres, first the influence of the centripetal force, and, second, the revolution of the sun or planet upon its own axis. The first is fixed and unchangeable, the second is subject to conditions, and there may be variations in the orbits from this cause. The soul of man, revolving around God as the central sun and source of its life, receives from him those influences which are adapted to keep it precisely in its orbit, but its own motions are irregular and vacillating, often very easily disturbed by influences around and within it; as in the case of the planet if it revolves too rapidly, it approaches the sun and becomes hotter, but if too slowly it recedes from it and becomes cooler, hence there is a literal truth in the common saying that the soul comes nearer to or goes away from God, though the inferences are often wrong.

In the natural revolutions of the sonl, as of the planets, there are alternations of night and day, as different portions are towards or from the sun. It is only as a soul moves in its own orbit, by revolving at a proper rate, that it can maintain its true proper relations.

But one of the most beautiful illustrations from this comparison is to be found in the fact that the light from such sun or planet, as from each soul, produces upon the delicate photometer its peculiar characteristics, so that there is not much difficulty in ascertaining whence a ray of light comes by means of these delicate instruments. So the light and other influences from each soul carrie; with them their own peculiar characteristics, and we may know, with the same unerring certainty from what particular soul any light comes, if our own powers are sufficiently pure to detect them.

I do not, therefore, pray for any one that they may have perpetual sunshine, an unclouded life, a continuous summer of unchanging joy, an unbroken springtime, with its blossoms of beauty and because such is not consistent with life's mission; but, as in the case of the planets, alter nate day and night, sunshine and storm, are positively necessary for each, and it is not well to have too much night or too much day, too much storm or too much sunshine. If it were possible for the human soul to crystalize and make perpetual even its most joyous and blissful scenes and conditions, it would very soon become so weary of the monot ony that the cry would be, carry me back to the undulating waves and alternating scenes that belong to a true life,

My desire, then, for you, kind reader, and for all, is that your life lines may become so strong and true that you may ever revolve on harmony around the central source of all life, and that through night and day, summer and winter, seed time and harvest, there may be those ever recurring changes which lie along the road of progression, and which are essential to its fullest perfection. Then, through sunshine and storm, through night and day, through joy and sorrow, will the soul move onward, ever true to its own highest impulses and devoutest aspirations, realizing that with each ad vancing step up the vast and incomprehensible heights of eternity, the beautiful unfoldings which belong to each condition, and thus will the cup of our capacity, which is an eyer expanding one, continue to be filled to overflowing and then shall we not only realize for ourselves the happiness, but be forever giving forth the light of wisdom and the warmth of love to those around us, and though we may be but feeble stars, our light will shine on undimmed throughout all the cycles of eternity. and whenever the day gods blaze is lost to mortals, then will our light be visible to them, pointing them ever towards the haven of rest and peace. Thus will the beautiful and glorious mission of

life be more and more fully comprehended by us as it is fulfilled and realized.

In the discovery and application of truth, as in

the generation and diffusion of light, we not only strengthen and illuminate ourselves, but we give forth that which will do the same for others. Having so long walked n darkness and in the

shadow of a great gloom, these revelations bring to me a greater joy than is commonly received by mortals; for, as I descended to the profoundest depths of sorrow, I now rise to profounder heights of joy and peace.

It might be supposed that in this new condition, and with this beautiful light around me, I should at once have left the earth and its dark and unloyely scenes to seek for a heaven in some far-off sequestered spot, where no echo of the dole ful past could fall upon my ear. Not so, but armed fast your integrity, and be assured that the feelings with higher aspirations and nobler purposes I have stroyed, can any landscape, or the varied works

come back to earth, and having gone over the harvest fields of my earth life, and gleaned many sheaves that in my weak and be wildered condition I had failed to perceive, I have also gone far back into antecedent conditions, and have come again crowned with rich treasures, and through the impulses of the divine within me I have come to you to share these blessings with earth's children, and to give of what I have received to every one who will receive it. If we have been able to shed light on the pathway of any, so as to unfold some of the mysteries of life and make its burdens lighter, we shall have our reward, and especially if it has reached down into the heart of some lone and weary one who, like myself, has felt again and again that life was but a succession of failures, each of which plunged us deeper into the vortex of disappointment and sorrow. If such as these can be made to cheer up and take courage from the recital of my experiences. I shall be blessed even as they are blessed, and when you have learned, as I have, that "sorrow is a beautiful key, which, if properly received and applied, will enable us to unlock a door which opens into a magnificent store house of blessings," there will be established between us a relation that shall not only tend to raise us to higher conditions, but enable us to aid others in mounting to the heights of celestial glory and unalloyed happinness, borg Juodilw mod as

> For the Religio-Philosophical Tournal. Impression. no slow eldarim

BY JOHN FRANCIS, Jane

[CONTINUED FROM LAST WEEK.] DIE, BIL

There is a vast meaning in the simple word "impression." It has unfolded to the human race some those complex laws and abstruse principles which not only relate to this earth, but to the whole delicately attuned that the varied phenomena of nature diverted impressions thereto which unveiled the movements of the planetary system, and the vast worlds that everywhere twinkle in the firmament. "Every object is covered with hints that speak to the intelligent." Just for a moment think of the grand results arising from the varied phenomena of nature.

A westerly wind that blew a birchen cance across the Atlantic, gave rise to an impression in the mind of Columbus, which finally resulted in the discovery of this continent. What magnificent results followed? A nation unsurpassed for the intelligence of its people, and the freedom of its government, has arisen, and it should ever point with pride and respect to that unseen intelligence which so directed that wind that it would waft to Columbus a birchen canoe from which arose a train of reasoning, showing conclusively that this continent really had an existence. How simple the in cident that inspired a susceptible English mind with those abstruce principles of mechanics that enabled it to make steam a principle of power. thus securing to each civilized nation a blessing that could not now well be dispensed with, and which has worked untold wonders in almost every department of industry. Impressions aderived from the varied phenomena of the arts, science, literature and nature, are the controlling element or motive power which actuates man to undertake any different project, or gives him a starting point whereby he can bring into existence some useful invention to aid and bless mankind, aww strut a . 9981

The physiologist says that there is incorporated within the nature of man five prominent senses, with which he takes cognizance of the every day occurrences of life, viz: Hearing, seeing, smelling, tasting, feeling, It is the beautiful vibrations of the atmosphere, touching tenderly the auditory nerve, that conveys to the mind the existence of sound. Seeing is the result of impressions made upon the optic nerve, either by rays of light, or by the animating influence of infinitesimal particles of matter, which coming in contact with it excite an image of the body from which they are derived. The principles governing the action of hearing and seeing as well as tasting, smeiling and feeling are familiar to every school boy, and it is unnecessary for me now to explain further the nature of their action, but I wish to add the grand result of all, "thinking," and explain its nature, the phenomena of its action, and the results that often follow its pathway. Thinking is the result arising chiefly from the action of the five senses; it is the appreciative principle of human nature; the umpire that decides what to receive and what to reject. The five senses are the grand avenues that the varied phenomena of nature ever travel to give life and expression to their laws. They are the telegraph wires that convey impressions to the mind, the electro-emanation of which excites thought. Destroy the action of the auditory ne ve, and you cannot excite in the mind a single thought in regard to the nature of any new tune, the melody and beauty of which excites in the mind of those who can hear, the most rapturous emotions. Musie conveys impressions to the mind only through one channel, and when through some defect in the organic structure, or through accident, the channel is destroyed, the mind cannot, and does not, take any cognizance whatever of any new sounds that through the action of the voice or of instruments can be produced. If the optic nerve be de-

art, excite in the mind a single thought in reference to their true nature? Of course not. Thought or impression, then, must be the result, chiefly, of hearing, seeing, smelling, tasting and feeling. Without them there would be no thought, no life. Thus you see no new thought or impression ever existed in the mind without a cause; that no new thought ever existed therein, that could not be traced to a "first cause" that gave rise to it. Thought is governed by certain laws, and controlled by certain conditions, just as much as any active principle wherever found in nature. The guardian angel who hovers over the object of his care, knows full well that no new thought can be engendered in his mind, only in accordance with certain well-defined principles, and when they are not obeyed, no result follows. By the exercise of the will, one can control movements of the physical organization, but by no action of the will can he bring into existence a thought that does not owe its existence to impressions received from the external scenes of life, or from the spirit world.

It is well known that every object in nature possesses an electro-emanation which is known as its sphere. To the clairvoyant eye that emanation is quite brilliant, and it always reveals the true nature of the object from which it is derived. Each impression, as well as any other object in nature, has its own peculiar electro-emanation, depending, of course, on the nature of the object from which they are derived.

Fabricius ab Aquapendente discovered the valves of the veins; Harvey, inspired with the novelty of the idea, convinced the medical fraternity that the blood was in constant circulation. The simple discovery of the valves of the veins resulted in a still greater enfoldment of the nature of physical men without the action of the senses, for each impression sends forth an electro-emanation which often gives rise to countless numbers of other impressions relating to the same object, or very intimately connected therewith. Were it not for this principle of electro-emanation, the faculties would refuse to dwell patiently on any subject, and the grand results which we see often follow in the footsteps of the philosophers, would not be realized. Then it may be considered an established fact that we have no inate ideas, that is, no ideas that do not owe their origin to the senses, or to impressions received from the spirit world. The electro-emanation of one true impression in regard to some great law of nature, the operation of which is necessary te keep harmony in the universe, has within it an inspiring influence, which, operating upon a highly susceptible mind, is capable of imparting a clear knowledge of the whole law. Harvey, studying under the inspiring influence of the impressions derived from a knowledge of the valves of the veins, discovered the circulation of the blood. A starting point once established by a true impression, and then the electro-emanation resulting therefrom, leads on until you have a clear knowledge of the subject under

Realities from without produce impressions within; and impressions within appear, many times, to produce realities without. Dr. Draper, in his admirable work on Human Physiology gives an interesting incident showing how impressions received in the past, may emerge from the registering ganglia, and apparently become realities. I allude to this phenomenon as a prelude to its further discussion in another article. The incident as related by Draper is as follows:

"When I was five or six years old, I dreamed that I was passing by a large pond of water in a been struck by lightning; and in the pond, at another part, an old fallen trunk, on one of the prone limbs of which there was a turtle sunning himself. On a sudden, a wind arose, which forced me into the pond, and in my dying struggles to extricate rayself from its green and slimy waters, I awoke trembling with terror.

"About eight years subsequently, while recovering from a nearly fatal attack of scarlet fever, this dream presented itself to me, identical in all respects again. Even up to this time, I do not think I had ever seen a living tortoise or turtle, but I indistinctly remembered there was the picture of one in the first spelling-book that had been given me. Perhaps on account of my critical condition, this second dream, impressed me more dreadful than the first.

*A dozen years more elapsed. I had became a physician, and was now actively pursuing my professional duties in one of the Southern States. It so fell out that one July afternoon, I had to take a long and wearisome ride on horseback. It was Sunday, and extremely hot; the path was solitary, and not a house for miles. The forest had that intense silence which is so characteristic of this part of the day; all the wild animals and birds seemed to have gone to their retreats to get rid of the heat of the sun. Suddenly, at one point of the road, I came upon a great stagnant water-pool, and, casting my eyes across it, there stood a pine tree blasted by lightning, and on a level with the surface, a turtle was basking in the sun. The dream of my infancy was upon me; the bridle fell from my hands; an unutterable fear overshadowed me as I shrank away from the accursed place.

44 Though business occasionally afterwards would have drawn me that way, I could not summon the resolution to go, and have actually taken roundabout paths. It seemed to me profoundly amazing, that, the dream I had, should, after twenty years, be realized without respect to difference of scenery, or climate, or age. A good clergyman of my acquaintance took the opportunity of improving the circumstance to my spiritual advantage, and in his kind enthusiasm, for he knew that I had more than once been brought to the point of death by such fevers, interpreted my dream that I should die of

"Most persons have doubtless observed that they suddenly encounter circumstances or events of a trivial nature in their course of life which they have an indistinct recollection that they have dreamed before. It seemed for a long time that this was a ease of that kind, and that it might be set down among the mysterious and unaccountable. How wonderful it is that we so often fail to see the sample explanation of things, when the explanation is actually intruding itself before us. And so in this case, it was long before the truth gleamed in upon me, before my reasoning powers shook off the delusive impressions of my senses; but it occurred at last, for I said to myself, is it probable that such a mystery is true, or that I have dreamed for the third time that which I had already dreamed of twice before? Have I really seen the blasted tree and sunny turtle? Are a weary ride of fifty miles, the noontide heat, the silence that could almost be felt, no provocatives to a dream? I have ridden under such circumstances, many a mile, fast asleep, and have awoke and known it, and so I resolved that if circumstances ever carried me to those parts again, I would satisfy myself as to the matter.

"Accordingly, when, after a few years, an incident led me to travel there, I re-visited the well-remembered scene. There still was the stagnant pool, but the blasted pine-tree was gone; and after I had pushed the horse through the marshy thicket as far as I could force him, then dismounted, pursued a close investigation on foot in every direction around the spot, I was clearly convinced that no pine-tree had ever grown there, nor any tokens of its remains could be seen; and so now I have concluded that, as the glimpse of the water, with the readiness of those who are fallen asleep, I had adopted an external fact into a dream; that it had aroused a train of thought which, in former years had occupied me; and that in fine the mystery was all a delusion, and that I had been frightened with less than a shadow."

Thus we see how readily old impressions made upon the mind, evidently having slumbered there for years, became, to all appearance, realities.

I therefore came to this conclusion that all thoughts, all impressions are derived from the following source :

I. The reflex action of the senses. II. The spirit world.

III. The varied phenomena of nature and the changing scenes of life, as the falling of an apple, etc., etc.

IV. The action of thoughts or impressions already produced

And that old thoughts or impressions often take position among existing realities.
OLATHE, Johnson Co., Kansas.
[TO BE CONTINUED.]

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"The Pen is mightier than the Sword."

· Modern Spiritualism.

Spiritualism teaches that the spirits of those who have lived and died in this world of ours still live in another state of existence, spiritually, preserving their perfect identity, thus furnishing the proof of immortality beyond the grave. The evidence that substantiates this truth is exhibited in so many different ways, and with such power of its truthfulness, that conviction is sure to follow every sincere, candid and thorough investigation. Has it not, in the space of a few years, already grown, by the number and respectability of its believers, to be a subject commanding universal interest and inquiry? Commencing in this region without a single individual in its favor, and against the education and prejudice of the whole community, and especially of the professors of religion, it has made its way to a high stand of respectability and influence, including in its converts persons of all the various religious sects and of all classes of community. To accomplish this it has disclosed truths of the most interesting and important character,

candor, its evidences were perfectly overwhelming, and it has done all this without strife and conten tion, fanaticism or bloodshed, and against the strongest prejudices of our education and religious opinions. Never was there a revolution and change of public sentiment, and especially in religious opinions, to compare with it in magnitude and importance. It is unlike all other great revolutions in public and private sentiment. First, on account of its quiet and peaceable progress and character, producing no violent convulsions or deadly strife, although on a subject where feeling and passion are always most easily stirred into a flame. It had to encounter religious opinions and prejudices, universally held by mankind with the greatest tenacity and the most obstinate and unyielding will of any opinions entertained on any other subject. It has persuaded and convinced the most bigoten and skentical as well as the most candid a It cultivates kindness and brotherly love and charity to all. Let the tree be judged by its fruit.

With regard to a belief in Spiritualism, its great and distinguishing characteristic and rule is, to exercise and rely upon your own reason and judgment, and not to trust barely to the sayso of others. What your reason and judgment, well considered, approves, is your only safe and sure guide. Cultivated and improved, it enables us to distinguish truth from error. A knowledge of the truth will make us free, while otherwise we may be in bondage, led by the blind who are sure to err. Spiritualism shows and proves that the spirits of those who have left this earth can and do communicate with persons now living on earth, and that such intercourse is made in a great many different ways, possessing a very great diversity of character in point of interest and importance. It has among its proofs the very important one of

healing disease by "the laying on of hands." It influences and controls those whose organism and condition will admit of their being the instrument or medium of communication, in a conscious as well as unconscious state, to make disclosures of important truths, facts principles and doctrines of which the medium is wholly ignorant. It often forewarns us of danger that we may avoid it, and by the knowledge of its truths it gives us peace, consolation and happiness. It dispels fear; it dethrones the "king of terrors;" it does away with the fear of death; its tendency is to convert the fear of God into veneration, confidence and love; scouts the religious dogmas of a personal devil and a local hell, and the doctrine of endless punishment for sin; it discards the doctrines "Adam's fall," and the "Immaculate Conception;" it teaches to know the Supreme Being by a knowledge of his works, and to know ourselves as an important part of his works; it is the friend of science and art. Numerous instances of perfect specimens of art and music are often given. In fine, it shows the way and manner in which we should live here for our present good, as well as for our future enjoyment and happiness hereafter.

"Modern Spiritualism has entirely banished the idea that the Divine Being is in the visible form of a man." Volume of "Recent Inquiries in Theology," being essays and reviews, edited by Rev. F. H. Hedge, being seven essays by seven different persons, published in London and republished in America, in Boston, in 1860, intending to show and illustrate the present condition and progress of science and religion, and in their comparison with the past. Page 249.

"Spiritualism in New Jersey---Disgusting Exhibitions."

A long article is going the rounds of the secular and religious press, with the above sensational

The public generally have, doubtless, read the article, and learned that three lunatics, living together in one house, poverty-stricken, but visionary religionists, one a man by the name of McEwen, who believed himself to be Jesus Christ, the other two, a mother and daughter, are also believers in him as a Savior! It is admitted that the women have always borne respectable names, and yet are virtuous women, but evidently raving religious maniaes, who certainly have the qualifications necessary for good christians,-they believe in one Jesus and probably two.

The following are the concluding remarks of a sensational article in the N. Y. Herald:

"The man McEwen immigrated to this country about two years ago from Scotland, where he has a wife and two children. That he is insane is manifest to all who enter into conversation with him, however briefly it may be, although he is emphatic in his assertions of his sanity. He claims that he has been elevated to the 'first planes,' as the Spiritualists call it.

"McEwen and Miss Reeves are still kept at the police station, as the authorities have not yet decided what action they will take with them.

"Up to a late hour it was observable that Miss Reeves was gradually becoming more rational, and the police officials believe that in two or three days she will become sane. For two or three months she has but twice tasted meat, living on mush. Adding to this the fact that she has performed the most severe labor; the physicians think she became insane under the influence of Dr. McEwen. The latter has not improved in the least. For some time he was engaged in a conversation with the county physician. His personal appearance is strikingly neat and clean; he has black whiskers, and moustache, and dark hair. When engaged in conversation he snaps his fingers in a frenzied manner, and impressively asserts his peculiar doctrines, his eyes flashing with wild excitement, betraying the distracted condition of his mind."

Why all this sensation about Spiritualism? Even if these parties profess to be Spiritualists, is it anything more than the ravings of religious fanatics or monomaniacs? Crazy people may declare themselves Methodists, Baptists, Campbellites, Second-Adventists, and prepare their robes for ascension to meet Christ at his supposed second coming, or do anything else that a maniac would do, still it would be very unjust to condemn a whole sect on account of the ravings or folly of such crazy

Philosophical Spiritualists are the last class to become monomaniacs on the subject of theological dogmas. They discard them all as puerile, and creatures of the imagination, that never had a real existence.

It is true that there are fanatics among Spiritual. ists. A class with whom "old theology gone to seed." has weight. Among them, we find a looking for the second coming of Christ, literally speaking; among them we find claimants, male and female, to be such. Such fanatics are essentially believers in all of the dogmas of old theology. They believe in a vicarious atonement, evil spirits with all the powers of an orthodox devil, and are looking with the same zeal for the second coming of Chirst.

Well, what of it? Is not such a faith common to all of the churches in christendom? Why herald nection with Spirithansin, more than public in conpeople belonged to the Free Methodists or Hard-Shell Baptists?

They are admitted to be crazy, consequently irresponsible for what they may say or do. We ask the public to ponder the subject well, and ask themselves the question, if these people were members of your church would it be fair for public journals to attempt to bring your church into disrepute by reason of the acts and sayings of monomaniacs? Is Spiritualism any the less true because it may or may not be believed in by lunatics, and have not a large per cent. of the lunatics in all ages, been devotees of popular systems of religion?

Spiritualist Meetings at Crosby's Music Hall.

Sunday, the 12th inst., the Children's Progressiv Lyceum met at the usual hour, and the exercises passed off pleasantly with nothing remarkable to note

At 1 o'clock, the Chicago Free Conference resumed its sitting. A large portion of the session was consumed in business matters. A committee of three was appointed to draft a constitution and by-laws for the better organization and government of the Society, the society having heretofore had no written constitution and by-laws. Mr. West objected to the appointment of one of the committee men, who, he alleged, was not a Spiritualist. This suggested the introduction of the following resolu-

"Should we, as Spiritualists, limit our work and fellowship to Spiritualists alone?"

Mr. Wadsworth was a Spiritualist from the raps up. The world had been building up sects. He would not proscribe for opinions sake. Belief was not optional. With this view, rational men and women will not hold a person to a belief. There was a point on which all could unite, and that is purpose. Give him men and women who would unite with him to accomplish a purpose, and he cared little what their belief was

Mr. Reynolds was a Spiritualist who recognized a spirit power in and through all things. He was called crazy, by some, but was disposed to be charitable towards all.

Mr. Coles said we shall at all times be tried. They would be tried by him, and he would be tried by them. In a conference it is expected that persons will differ. We should be willing to be helped out of old ruts, which can be done by freely conferring together.

Chauncey Barnes saw signs of organization here to-day. This was sectarianism. Had not angels come to free mortals from sectarian shackels? He would not offer them any hindrance, but to him they appeared to be giving birth to another sect. There was an organization going on now in this city by the organic or higher law. This city was a chosen place for some great work. Yet he recognized the necessity and use of all sects.

A gentleman, whose name we did not get, then arose and said: If any number of persons could get together, who would govern themselves properly, there would be no need of any conventional organization; but all wanted some kind of order. Liberal people wanted to get rid of their errors, sectarians did not. He was not a Spiritualist, but if Spiritualism was a truth, he wanted to be convinced of it. He thought it a mark of candor in Spiritualists appointing him on the committee to draft a constitution, and would not serve but for the fact that if the society did not approve of it they were free to reject it.

Mr. West did not think the last gentleman open to conviction, as he had heard him say that he would not believe even if he was to witness certain manifestations.

Mr. W. was ruled out of order, but being somewhat irrepressible, held the floor until the President adjourned the meeting, to meet on the following Sabbath.

The Rostrum.

According to previous announcement, Mrs. H. F. M. Brown occupied the rostrum at Crosby's Music Hall, on Sunday evening the 12th inst. Her subject was "Bread and the Ballot," and she was greeted by a respectable auditory.

She began by saying that some had feared that the discussion of this subject, involving the right of female suffrage, in that hall, before the First Society of Spiritualists would kill the Society. She hoped it would, for it would prove one of two things; first, that the society still lived, and secondly, that it ought to be killed. She could not be silent while she remembered that sixty thousand of her sex were selling themselves in New York to obtain bread, and sixty thousand more selling themselves by permission of the law. The air was full of their moans, and women were fully as bad off in Chicago and other cities.

Greeley had asked what shall we do with the women? and had sagely undertaken to answer the query by saying, let the women marry and be supported and maintained, which was equivalent to her being sold, soul and body, for bread.

Her answer would be, open the gates of the world to her; allow her to vote and help make the laws and sustain and support herself. But some say, do not agitate the question of female suffrage now, but wait until after the next Presidential election. Democrats may join hands with the women, if female suffrage is allowed. She hoped they might, and hoped that there never would be another Democratic President elected until he was elected by the votes of women : and, moreover, she hoped that the next Republican President would be a woman. Give woman a chance and she would soon familiarize herself with law-making affairs,

Dr. Holland had said women should stay at home and let the men do the voting. It would cause domestic infelicity. She would say, let the men stay at home and allow the women to do the voting, they certainly had the same right.

It had been urged that woman would unsex herself-would be insulted by going to the ballot box. She would say that a man who would insult a woman under such circumstances should not be allowed to vote or help make the laws. But did not they (the women) meet these same men at church, at balls and in business daily without being Mrs. Brown continued by answering effectually

all objections urged against her sex enjoying the right of suffrage, and concluded by arguing that there is no way to elevate the race except by elevating woman, the mother of the race, to a state of equality and independence.

At the close of her remarks it was announced that Miss Russell would speak from this rostrum on Sunday evening the 19th inst.

Missionary Board.

We last week published a call by H. A. Jones, Esq., of Sycamoro, Ill., Chairman of the State Misthat Board at Chicago. .i. afathe members of

We really hope that Bureau will be energetic in the discharge of their duties. The work is going on well in several States. We have just got out a Stereotype edition of the Address, Appeal, Constitution and By-Laws of the Ohio Board. Similar pamphlets should be circulated in this

State.

The Chairman we know to be an enthusiastic worker. Let all lovers of our cause lend a helping

To Correspondents and Contributors.

Patience, friends, and bear with us if you do not all see your articles in print. With the kirdest feelings towards all, we assure you that we shall continue to make such selections as in our humble opinion shall be most acceptable to our readers, hoping that none may feel slighted or neglected, for it is our wish and intention to be governed by the merits of a production, regardless of who may be its author, since we desire to do the greatest good to the greatest number.

History of the Devil.

An exchange says:

"Rev. Wm. R, Alger is writing the 'History of the Devil !"

K. Graves has already written it, and it is now for sale at the office of the RELIGIO-PHILOSOPHICAL Publishing Association, P. O. Drawer 6023, Chicago, Ill., at 35 cents a copy.

Renewals and Inducements.

Some of our friends seem to misunderstand our offer. It is this. We will send a copy of the "Biography of Satan" to any old subscriber who will send us \$2 to renew their subscriptions immediately for one year, in addition to the time for which they have already paid.

State Circle of Michigan.

We learn from a correspondence of brother J. O. Barrett, Michigan Missionary Agent, that on the 24th of January, and continuing through Sunday, will be held at Jackson, Mich., the most important meeting of Spiritualists ever known in that state.

Narrative of a Spirit.

This number of the paper closes the "Narrative of a Spirit." Aside from the deep interest which the reader must have felt in it, he or she will have gleaned many useful and philosophical Lints upon the intricate laws of our being.

PERSONAL AND LOCAL.

Brother Peebles seems to be lecturing to good purpose in Washington, D. C. We find a short synopsis of his discourse on Sunday, the 5th inst., in the Evening Union of that city. It says: "Harmonial Hall was crowded on Sunday night, with a large and intellectual andience to hear the lecture of Rev. Mr. Peebles, on Spiritualism."

A meeting was held in the Opera House in this city on the evening of the 13th inst., and about \$25,000 in stock and contributions raised to aid the Young Men's Christian Association, to repair their losses by the late disastrous fire.

The BANNER OF LIGHT, of the 11th inst., says: R. T. Hallock, M. D., of New York, it gives us much gratification to state, has signified his intention to enter the lecturing field, and will answer calls to speak before Spiritualist Societies and Lyceums. Address 140 East 15th street." Mr. Hallock is one of the staunch Spiritualists of New York, an able speaker and writer, and we sincerely welcome him to the lecturing field.

Dr. Dillon, of San Jose, Ill., desires lecturers to call on him, and speak in his town, when convenient.

LITERARY NOTICES.

Oliver Optics Magazine, "Our Boys and Girls," for January 18, is upon our table. Its table of contents are: Freaks of Fortune; The Princess Rosetta; Out on the Prairies; Eminent Living Men; The Orator; Play Ground; Head Work; Our Letter Bag, and Editorial.

"Odd Fellows Companion, monthly, M. C. Lilley & Co., Columbus, Ohio. The January number of the third volume of this neat publication is before us. It is \$2.50 per annum, and is devoted to the Independent Order of Odd Fellows.

"Vick's Illustrated Guide" for the flower garden and catalogue of seeds, contains accurate descriptions of the leading floral treasures of the world, with plain and useful directions for sowing seed, transplanting and after culture. Enclose ten cents and address James Vick, Rochester, N. Y.

The "Workman's Appeal," Dayton, Ohio, devoted to the interests of the working classes, is a lively, spirited journal, the second number of the first volume of which is upon our table, Horton & Boyer editors and publishers. Subscription \$2 per annum.

"The Revolution," Susan B. Anthony proprietor. and manager, 37 Park Row, (Room 17,) New York City, Elizabeth Cady Stanton, Parker Pillsbury, editors. \$2 per annum. This paper, as the reader will readily infer from the names of the managers, is devoted to female suffrage. In as much as it is a reform journal, we welcome it to our sanctum, and commend it to the public.

"Manuel of Instruction" for an improved method of building with Concrete, by S. T. Fowler, the inventor. Published by the author, Brooklyn. Price 40 cents. This little book, we have not a doubt, will be a valuable companion to builders.

NEWS SUMMARY.

An immense meeting was held at Norwich, on Saturday evening, January 11, to discuss the question of the rights of naturalized citizens. Resolutions were adopted calling on the government to recall Charles F. Adams, and remove the consuls in Liverpool and Dublin, and use every means employed by civilized countries for the protection of its citizens.

At the mass meeting held in Portland on Saturday evening January 11, resolutions were adopted calling on the City Council and State Legislature to invoke Congress to declare the national will unmistakeable in regard to the protection of American citizens throughout the world.

The House Committee on Freedmen's Affairs have about come to the conclusion that the Freedmen's Bureau cannot wholly be dispensed with so early as next July, when it expires by limitation. The Chairman of that committee, Mr. Elliott. has therefore introduced a bill continuing it, if necessary, till July 1869.

starily vacared the Sewetarychip of War, and Stanton has resumed the duties thereof.

Mr. Theaker, Commissioner of Patents, has resigned, and his resignation has been accepted by the President.

FOREIGN.

Accounts from the interior of Paraguay, received by the last steamer from Rio Janeiro, shows the condition and prospects of she Paraguayans better than the Brazilians are willing to admit.

The remains of Maximilian have arrived at Trieste. They were received with great pomp and ceremony. Business was suspended, and the stores were all closed.

Fenianism is still a source of great excitement in England. It is rumored that the influence of the Pope is sought for the suppression of Fenianism.

CORRESPONDENCE IN BRIEF.

J. H. Luther, Crown Point, Ind., writes: "We, out this way are well pleased with your resumption of the management of the Journal, and hope that it may go on in the good old way, in charity to all, and in favor of a free platform.

That, we assure our brother, we will try to do, for charity towards all, and freedom for all, are the foundation rocks of our faith.

Miss Almedia B. Fowler writes us from Nevada, Storey county, Iowa: "Nothing can fail in this day and age of the world which vindicates the rights of all, and especially will success attend that body of Spiritualists who are not afraid to vindicate and uphold mediums before the public."

For The Religio-Philosophical Journal. From Richmond, Indiana.

BROTHER JONES: All hail to the RELIGIO-PHILO-SOPHICAL JOURNAL! I rejoice that this newfledged sheet " has passed from death unto life." "It is not dead but sleepeth," has long been my hope-sustaining soliloquy. And I doubt not but that like the fabulously resurrected dead of old, it comes forth from the state of "suspended animation" re-invigorated by the process. I cannot con. ceive of a paper that could be started more needed and more befitting the times. RELIGIO-PHILOSOPH-ICAL JOURNAL. I love the title as well as the character of the paper. Indeed, when we look over the present condition of the religious world, we must regard such a paper as strikingly appropriate. Religion is the theme of the world, and philosophy is the arch-genius of the nineteenth century, born with a golden censer in her hand, and commissioned with the high prerogatives to pulverize the creeds and purify the religious institutions of the ago-a desirable consummation which the minions of priestcraft have banded together to prevent the glorious realization of by society. How really appropriate then, how earnestly desirable, a RELIGIO-PHILOSOPHICAL JOURNAL, whose principles and aim shall be to promote this most important event in the history of the world-the indissoluble alliance of science and theology-the marriage union of religion and theology. K. GRAVES. RICHMOND, Ind., Jan. 17, 1868.

The world moves. What was fanatical and devilish yesterday is reasonable and of good report

COMMUNICATIONS FROM THE INNER LIFE.

"He shall give His angels charge concerning thee."

All communications under this head are given through

MRS. KINGSBURF, a well-developed trance medium, and may be implicitly relied upon

as coming from the source they
purport to—the spirit world.

INVOCATION.

Infinite and Divine source of wisdom! Source of all goodness, Thou art life Divine, and we know Thee through Thy manifestations, and are drawn to that source of Divine knowledge by the law of Divine attraction, and we know that Thou canst so give unto us a knowledge of Thy Divine love and wisdom, that we, through our individuality and relationship with the earth-life, are enabled to give thoughts and impressions from time to time, as they are-to comprehend and understand them. And we know that if it were not for these equalizing powers of Thy Divine life, we should, through great love and anxiety, to roll away the clouds of ignorance and superstition that surround them, give them thoughts beyond their comprehension. But Thou, has given us the knowledge and the power, through the grand law of progression, to so place ourselves en rapport with the Divine law of life, that we can draw from these sources of wisdom that will be of the greatest benefit to those in the earth-life, for no condition can be ever entered into of harmony, until prayer is understood, to be in acts and manifestations, that electrify the spirit and bring it into that harmonic relation with nature, that it feels the power of this Divine principle which pervades all matter, animate and inanimate, which is nature developed and undeveloped, which is law and life. And all have a right to share that Divine blessing, life, love and wisdom, without limit-coequal with the Divine in all and every department of life. They have only to ask in perfect love, knowing that they will receive that which is best adapted to their condition. And O may that knowledge be so understood by the children of earth that perfect love does indeed cast out all CHARLEY COLCHESTER.

Good morning: I am Charley Colchester.
REPORTER—Good morning, Mr. Colchester.

I am Charley Colchester, the medium. You knew me. I will tell you why I came first. All mediums understand best the conditions for control, and as I was and am a medium, I am used this morning by the controlling spirit to equalize and harmonize the system. I stood midway between the two spheres absorbing the inharmonies of the medium, very much as you place protection or shelter against storm and wind, and through my mediumistic forces the spirits transmit to this medium their thoughts, I am permitted to give you some of my thoughts this morning, not by the will or permit of other spirits, but in answer to my aspiration, for I am happy to meet you, and though the remembrance of the old inharmonies which are yet around you, that I ofttimes reveled in, still the truth that was in me is no more now than it was then-I have only changed conditions, thrown off the diseased body-the cause, and I now have power to battle with the effects, and the pain of my earth-life in the untruthful developments of my life are the rounds in the ladder of progress, and through them I am ascending higher and higher to a knowledge of that truth within myself. I cannot give you any startling experiences of spirit-life, this morning, for I live in Charley Colchester's sphere, and am endeavoring to unfold my own better and higher nature, that my mediumistic powers here may be useful to myself and to my friends in the earth-life, My prayer is, may no spot or blemish be mixed with the truths that come from me;

But may they be both bright and clear,
And sound like music to the ear;
And though from highest lieaven they come,
May they reach the lowest den,
And sound, yea sound again,
Until the lowest they reclaim.
May none grovel in despair,
For all are worthy; who shall say,
The door is closed, go thou away?

I shall not be able to give any further, and, in conclusion would say, let none condemn too harshly, for O, how little they know the power of conditions that surround a human body.

The finer they are strung, the more sensitive they are, and the more inharmonious will be their manifestations, for the spirit is so troubled and sensitive, surrounded by the corrupt body, that it keeps a continual beating at the bars of its cage, so that it at last succumbs, and as mine did, passes beyond the world's censure, and enters into its own sphere, where it is judged according to its own deeds, from the bountiful bosom of divine love fed and strengthened, until it becomes a conscious entity, able to feel and understand its responsibility. Then be gins the work of resurrection. The good and true are brought of the great crucible of earth-life, and we clothe ourselves about with the truths and in undoing the wrongs that we have done, we bring the dross into use, thereby exemplifying that evil is undeveloped good. Good by.

REPORTER—I hope you will come again, Mr. Colchester.

I shall, for I can control very well, in this condi-

tion. LEWIS WESTERBROCK.

My name is Lewis Westerbrock; I find myself in a strange condition this morning. I know that I am a disembodied spirit, and have that singular feeling or knowledge that I can dissect my own spiritual body. It seems as though every joint and muscle was a separate and distinct entity or particle, and I seem to be attracted here in these elements for the purpose of consolidating or blending together the particles of my spirit body.

I will explain how I came to my death: I was covered up in the earth by the falling of an embankment, and felt the effects of the crushing and smothering-knew that I was buried alive-knew that several days must elapse before my body could possibly be extracted. It was truly wonderful to myself with what rapidity thoughts ran through my brain. I seemed to see all that I had ever done, and what I had left undone. I had heard of persons drowning, with a consciousness of all their earth-life acts passing before them, and I can only judge that mine must have been something like that. I was a strict religionist, but, strange to say, the thought of God never ran through my brain. All of this could not have occupied a space of five seconds for I suffered intense pain for a very short time and then I seemed to fall into countless millions of atoms,-to dissolve, as it were, every atom striving for an exit, seemingly semi-conscious-restive, and the first consciousness I had of extrication was a seemingly fresh draft of pure air; but such a feeling of diffusion, as though I was diffused throughout all the world-could not seem to gather myself, I thought, and yet could not comprehend from whom my thoughts came, for I felt that I ex-

isted in ways which attracted themselves to every portion of my body, and that I must get strong enough to drive all of those atoms to myself which was my consciousness, for that is really the man and the woman. The body is in reality only a carriage, a conveyance. While I lay scattered around, I was as conscious of my identity and individuality as I ever was, but I had no conveyance by which to move around in; I had the propelling power, but nothing to propel. My religion that I had in your world never came to my rescue. I was face to face with law, and found that law was the governing principle of all things and that I was governed by that law and that, by individual effort only, could I work out my own salvation, and draw all things towards me that belonged to my needs, thus proving that self-preservation is indeed the first law of nature: that you are as dependent upon your spirit body for happiness and harmony as you are upon the soul essence of yourself, for life is to animate and bring into action all the functions of that body, to make a complete whole in the Divine law of life. And how changed were my feelings when I set up the monument of religion which I had worshipped, side by side with the grand work I had achieved by understanding how essential every particle, every atom of the human body is to the development of the spirit-body, and that alike to the soul, each one acting according to their own Divine law, irrespective of the tenets that we have been taught in the earth-life. "That we must rely implicitly upon Jesus for our soul's salvation, and the resurrection of our body."

O, if you want to understand true religion, learn to understand yourselves, for there is an altar within the human soul, and whose shrine you should worship in spirit and in truth, for that is God, that breathes into your nostrils the breath of life, in and through that law you become living souls.

The particulars of my death will be known to James Westbrock and Philip Saunders, in Nevada Territory, but I have not given this for any particular test, for I see no way they can get it but for those who feel interested in the change-death, and with a knowledge that it will benefit many who shall read it, for it is no longer a belief that spirits communicate with many of the readers of your paper, but a positive knowledge; therefore, to all and every one, what a grand book is open before you, a history of your own nature. If you will but look within and carefully study page by page, you will be repaid for your labor seven-fold, not only in the reformation of your own nature, but by bringing up to your own understanding the powers and capacities enveloped in your own soul. I will bid you good day.

QUESTIONS AND ANSWERS.

OUEESTION-About what proportion of spirits can control mediums to communicate to earth friends? Answer-It is altogether owing to the calibre of the brain, or, in other words, the amount of psychological power developed to the consciousness the spirit. A spirit in the spirit world is more developed psychologically and stronger in that law than a spirit encased in matter, and there is no spirit disembodied but what can control an embodied spirit, through some avenue of its nature, if the spirit in the spirit world understands the law, but mediums in the physical world are no more varied than [mediums are here, and you, by close observation, will see that a medium possessed of a thoughtful logical mind, naturally-generally that class of communications will be developed through such a medium, for like begets like, and so on, through all the law of mediumistic force. And while Spiritualism or spirit control is so varied in its manifestablending of assimilated atoms or conditions of the avenues of mundane life-that is of the mediums and of the medium's surroundings, for these are undeveloped here-when we speak of un developed mediums here, we mean that they do not understand the logical questions of life, and are like persons not understanding a note of musiccan run their fingers over the keys, and make sounds, but there is no accord there, or if there should be, it is by chance. Hence you will see by this that there must be and should be a teacher in some place to point out the right keys to touch, to bring into harmony the forms of the mind, that are making the sound. And it is just as essential to have those teachers in the mundane sphere as that they should exist in the spiritual spheres.

Q. Who do you refer to as such teachers?

A. Those persons who have seriously and religiously undertaken to solve the great problem of life. Those who feel the moral responsibility of their own individual life, and that seriously are investigating the immortality and reality and destiny of their own souls. Those who have passed through earth-life, finding that the crumbs and husks of theology are not a sufficient foundation for them to rest the care and salvation of their own souls upon; those whose reason have brought them to a knowledge of the truth, that there is indeed a truism-that every soul must work out its own salvation, not with fear and trembling, but with a knowlege that through the revelation of natural law, and that by the utter relinquishing of your own individuality and reasoning faculties, have you thrown away the bread of life, and received in its stead stones. We could go on much further, but the condition of the medium is not favorable.

PHYSICAL MANIFESTATIONS.

[Note-It gives us great pleasure to give place to truthful reports of physical manifestations of spirit power as well as mental. It is our opinion, and we have often expressedit, that as Pharaoh's heart, of old, was hardened to persecute the children of Israel, for their ultimate success, so the learned Buffalo Doctors, of toe joint notoriety, as well as the more recent Cleveland committee of the Na. tional Convention of Spiritualists, seem to have been infatuated with their own greatness, and have shown their folly and placed the same upon perpetual record as a reward for their egotism and injustice towards mediums. We do not deny that there are imposters among mediums. We find such in every department of life. But shall we condemn all professions and avocations in life because imposters, liars and cheats are there? By no means. Let us be thorough but honorable investigators for truth, and especially if addicted to duplicity ourselves, let us be cautious that we do not indge of mediums by the reflection of our own mirror; and we take this occasion to say that all of the exposes by imposters, and the selfish duplicity of would-be leaders, will not harm Spiritualism. Such persons are ready to make merchandise of their faith and themselves, ever shifting and tacking for public applause, or in hopes of making money, Leland-like, regardless of their own shame. We would not speak harshly of the report of any committee who were required to pertorm a duty and did it in accordance with their best judgment; but when we know that such a committee was foisted upon the National Convention by a man, or men, who intended from the beginning to get up such a report as was made, regardless of facts, coming not only within the observation of the chairman of that committee, but of tens of thousands of other investigators, we feel it is but just to express our disapprobation of such a course, and publish well authenticated reports of spirit manifestations, for the purpose of setting public opinion right upon that subject. The following report is from our worthy brother Wash. A. Danskin, of Baltimore, to the BANNEROF LIGHT, who was a member of the celebrated Cleveland Committee, but one who did not approve of the majority report. His experience in the investigation of Spiritualism is very large and his word may be implicitly relied on.]

THE "RING" MANIFESTATIONS IN BALTIMORE.

"In a recent number of the BANNER OF LIGHT, I perceive that one of the visitors to your 'spirit circle' asked whether the ring manifestation, said to be given in the presence of Mr. Danskin and others, is genuine or not? As the controlling influence seemed not prepared to answer the question definitely, I will assume that responsibility, and assure our inquiring friend that the 'ring manifestation' is not only true and genuine in its character, but is so perfectly simple and free from all possibility of trickery or legerdemain, that it never fails to convince the candid investigator of the presence of an invisible, intelligent

"In order that your readers may understand the rise and progress of this new fact in physics, which has puzzled the most advanced of the scientists among us, I will, briefly as the subject will admit, narrate the facts as they have come under my notice.

"I must observe, however, preliminarily, that this particular class of spirit manifestations has no special attraction for me. I delight in the communion of spirits-in the interchange of sympathies and affections between the visible and invisible worlds. I revel in the sublime idealities ever springing forth under the quickening influence of our angelic inspirers. I enjoy a new heaven and a new earth in the ever expanding relations of our divine philosophy, and I do not need these physical manifestations of spirit power either to strengthen my faith or sustain my interest in that work to which I have so unselfishly devoted those hours of my life that can properly be spared from secular avocations; but I do honor and uphold, as far as my power extends, all classes of media who honestly and fairly submit their manifestations to the candid examination of the earnest inquirer, whether their labors be of the intellectual, sympathetic or physical phases. And now to my narra-

"On the 20th of January, 1867, a youth, apparently about nineteen or twenty years of age, introduced himself to me, and stated that he like the Davenports, could free himself, no matter how securely he might be tied. After conversing with him sufficiently to convince myself of the probability both of his honesty and his mediumship, I proposed to investigate his claims that evening, provided he would submit to any test I might deem proper to apply. He readily assented, and presented himself at my dwelling at the appointed hour. Meanwhile I had procured a pair of handcuffs, ninety-six feet of small rope, and a board about the height and width of his body, with twenty-five holes in it, each large enough to pass the rope through.

"He was first handcuffed, then placed with his back against the board, and the ropes, securely the latter his limbs and body, were then passed through the holes and tied on the outside. Mr. I. H. Weaver, a large and powerful man, was present, and aided me in tying the youth. We both worked diligently for twenty-five minutes, and were both confident that no unaided mortal could free himself from such bondage.

"He was then carried into an adjoining room, left there in the dark, and in four and a half minutes he walked in amongst us, with the board under his arm and the handcuffs dangling from his fingers.

"At this time the First Spiritualist Congregation of Baltimore were holding weekly social meetings at Saratoga Hall, which, after some further experiments at my dwelling, I induced the medium to attend. The exhibitions there were perfectly successful. On one occasion an experi tain was one of the committee on tying, and being skillful in handling the ropes, he did the work more perfectly and artistically, perhaps, than usual. Besides some ten or a dozen knots, which were tied behind the board, there were two loops around the neck, drawn nearly as close as could be borne without strangulation, and tied with all the skill of this skeptical mariner. But the medium came from under the cover, after a few minutes, entirely free and without any of the knots being untied. The greatest sensation, however, was created by the fact that the loops, which had been around the neck, were not at all enlarged, but still remained some six or seven inches smaller than the medium's

"This singular occurrence made so strong an im pression upon a gentleman present, that on the next day he went to a coachsmith's shop, and had an iron ring made some seven inches smaller in cir cumference than the medium's head, and bringing it to me, asked me if I would place it, when next sitting with the medium, in connection with the ropes and handcuffs, and see what result would follow. I did so on three or four occasions without effect; but on Sunday night, some ten days after the ring was first placed in my possession, the medium was sitting in my dressing room, a number of friends were in the adjoining chamber, and after some forty minutes passed in the dark he called me to come to him his voice indicating fear or mental excitement. Upon entering the room, we found him tied securely to a chair, the iron ring around his neck, and a portion of the rope wrapped around the ring. After carefully examining the ring, we extinguished the light, left him again alone in the room, and the same power that had produced this wonderful phenomenon released him from his fetters.

After this manifestation had occurred some five or six times in connection with the ropes and hand-cuffs, I tried the experiment with the ring alone, and sometimes he would remain in the room only two or three minutes before the ring would be around his neck. At other sittings fifteen or twenty minutes would pass before it was accomplished, and occasionally the effort would be unsuccessful, no manifestation occurring.

"Mr. Forbes, for many years a minister of the Episcopal Church, was the gentleman who suggested the ring, and he, with the smith who made it, entered into a conspiracy to test the matter most effectually.

"Another ring precisely similar in appearance was made, marked by four indentations when the metal was soft, and brought to the hall at one of

our public exhibitions, without the knowledge of myself or the medium. Watching their opportunity, they substituted the marked ring for the one originally used, and placed it under cover with the medium.

"The manifestation was successfully given, but the time was somewhat extended, and the medium was very much exhausted. The first ring had been thoroughly magnetized by our invisible friends, and the other had not. Had I known the purpose of the parties I would not have permitted it, for, although the intention was probably not unkind, it might have caused much annoyance and injury to the medium.

"I embody in this article the certificate of that gentleman, and append that of some thirty others who have witnessed the manifestation; not because I deem it necessary to offer any corroboration of my own statement, for it is entirely immaterial to myself, personally, who accepts or who rejects the facts here narrated, but because, in presenting an account of this remarkable phenomenon, I desire to have the evidence perfect and complete.

"By special invitation a party of eighteen or twenty gentlemen were assembled in my parlors one evening for the purpose of investigating this wonder that was now exciting the public mind, and among them was one of the most learned and eminent of our public men—a man who stands foremost among the scientific celebrities of our city. He, with two others, forming the committee, carefully examined and marked the ring previous to the manifestation. The medium retired to the adjoining room, and in a few minutes returned with the ring around his neck, and remained in the parlor among my guests some fifteen or twenty minutes, giving ample opportunity for the most careful scrutiny.

"The distinguished gentleman to whom I have before alluded, after submitting the ring to the closest examination, after passing the edge of his penknife around the entire circumference of the ring, while it was upon the medium's neck, said to

"Mr. Danskin, I will not attempt to say by what power this effect is produced, for it is beyond the known laws of nature; but I do say, sir, that the fact to which you invited our attention has been unquestionably established."

the medium, a friend and myself—we sat together in a dark room; I held the left hand of the medium, my friend held his right hand—our other hands being joined—and while thus sitting the ring, which I had thrown some distance from us on the floor, suddenly came around my arm, thus demonstrating the power of our unseen friends to separate and reunite, as well as to expand the particles of which the ring was composed.

"In the earlier manifestations of this remarkable phenomenon, when a portion of the rope was wrapped around the ring, some cavilers, more captious than wise, suggested that a joint in the ring might be concealed by the rope; but when the rope was dispensed with and the naked ring was used alone, then all intelligent skepticism was silenced.

"And now, Messrs. Editors, in conclusion, permit me to say that this simple fact, occurring as it does outside and independent of all the known laws of nature, is not only potent in its defiance of those maligners of physical mediums, who call themselves Spiritualists, but appeals with direct and irresistable power to every phase of skepticism but two, the one being based on hopeless imbecility and the other the result of invincible baseline, and with neither condition do I desire to interfere, my personal efforts for the propagation of our Divine Philosophy being directed only to those who have sufficient intelligence to appreciate its value, or sufficient candor to avow their convictions.

"Yours respectfully,

"WASH. A. DANSKIN.
"Baltimore, Md., Nov. 24, 1867."

[Copy of an advertisement in the Baltimore Sun.]
"A REMARKABLE PHENOMENON.

"Simple in character, yet transcending all the theories of all the scientific schools, it demonstrates that a power wielded by an invisible, intelligent agent, or agents, can expand and contract the hardest of all our metals.

weighing fourteen ounces, and measuring but fifteen inches on the inner circle, has been placed around the neck of a young man whose head measures twenty-two inches.

"There is no possibility of fraud or deception, as the 'ring' is submitted to the closest inspection, both before and while on the neck.

"It may be witnessed, if conditions are favorable, at the social meeting of the First Spiritualist Congregation, to be held at Saratoga Hall, this (Wednesday) evening. Doors open at 7 o'clock; services commence at 8 o'clock."

"We, the undersigned, hereby testify that we have attended the social meetings referred to in the above advertisement, and that a 'solid iron ring,' seven inches less in size than the young man's head, was actually and unmistabably placed around his neck. There was, as the advertisement claims, no possibility of fraud or deception, because the ring was freely submitted to the examination of the audience, both before and while on the neck of the young man.

of the young man.

Robert Y. Wilson,
John J. Kurtz,
E. L. Kurtz,
L. Z. Lyon,
Henry C. Lynch,
P. T. Eaton,
L. H. Hyzer,
Wm. Cooper,
Dr. D. Bruce,
John T. Rote,
Jacob Weaver,
I. H. Weaver,
Charles Held,
John M. Potts,
Levi Weaver,
Levi Weaver,
Brob Waller,
Levi Weaver,
Brob Waller,
Brob Waller,
C. W. B. Banghman,
O. L. Mathiot,
Uriah Jones,
L. Winh Jones,
L. Winh Jones,
Unia John Frist,
Orlando G. White,
Z. S. Purrington,
John F. Edmonson,
Preston C. Weaver,
C. W. B. Banghman,
O. L. Mathiot,
Uriah Jones,
L. Winh Jones,
C. W. B. Banghman,
O. L. Mathiot,
Uriah Jones,
L. V. Foose,
John Frist,
Orlando G. White,
Z. S. Purrington,
John F. Edmonson,
Frencis H. Smith.
Robert Booth,
Francis H. Smith.

For the Religio-Philosophical Journal. BY S. B. WILLIAMS.

BROTHER S. S. JONES:—This is to express to you my feelings in reference to the beautiful and ever welcome Beligio-Philosophical Journal, I am really rejoiced that it has made its appearance again, and hope that you will be able, in a short time, to print it on the original sized sheet. I was not certain that it would come out with the former beautiful heading, until I saw the paper in the Post Office box, I saw under the wrapper just the outline of one of the letters in the heading, a thrill of jey passed through me, for I saw at once that it was the same "Religio." The Spiritual Re-

There is a little incident in my life connected with the moving of tables and other inanimate matter by spirit power, that may be interesting to some of the readers of your paper. About the

PUBLIC I never did like and so I wrote to the pub-

year 1857, being in the immediate neighborhood where circles were held for receiving spirit communications, I was determined to investigate the matter. I attended repeatedly during one whole winter, I saw enough to convince almost any body but me, I being very skeptical. The mediums were two little girls, one 7 and the other about 10 years old; they sat sometimes at a small stand, and at others at a large table, both of which I saw repeatedly raise from the floor and swing round and round on one leg, the table frequently raised sufficiently high for me to place my foot under one of the legs, the other three legs would raise from the floor and remain thus for perhaps three-fourths of a minute, the mediums all the while having their hands laying flat on top of the table, and nearly all the time we could very distinctly hear the raps. We were told by the raps (using the alphabet) that the table would move across the room with a person on it. I got on it, my weight is 180 pounds. I laid my hands on the table and the mediums laid theirs on mine, the table began to move and gently slide across the room and back to where it started from. This professed to be done by spirits. Now, by what power was the table moved, if not by spirits? There was no machinery, for I was very skeptical and examined the table and stand, even told the company frequently that it was deception. but with all my searching could find none. I saw writing done with a pen and ink, and no human hand was holding or controlling the pen, and yet I did not believe. This has led me to see that we should have a great deal of charity for those who do not believe what they see in print-I did not believe and saw the thing done.

The above I saw and much more, during one winter season. Publish this if you like, but not unless you think it would be beneficial or interesting to your readers.

BRIDGEPORT, Ohio, Jan. 10, 1868.

SPECIAL NOTICES.

A CARD TO INVALIDS.—A CLERGYMAN, WHILE residing in South America as a missionary, discovered a safe and simple remedy for the cure of Nervous Weakness, Early Decay, Diseases of the Urinary and Seminal Organs, and the whole train of disorders brought on by baneful and vicious habits. Great numbers have been cured by this noble remedy. Prompted by a desire to benefit the afflicted and unfortunate, I will send the recipe for preparing and using this medicine, in a scaled envelope, to any one who needs it, free of charge. Address, JOSEPH T. INMAN, Station D, Bible-House, New York City.

SPIRITUALISTS' HOME.

Spiritualists visiting Chicago will find a pleasant home at Mrs. Robinson's Boarding-House, 151 Fourth Avenue, centrally located, on the south side.

MR. PETER WEST, READS CHARACter, gives advice, sees and describes spirits and locates
minerals. A host of other mediumistic gifts are employed
for the benefit of all. Circles every evening, except Saturday. Charges Reasonable. No. 129 South Clark street, Room
44, Chicago, Ill.

HON. MRS. YELVERTON'S "LOVE LETters and Marriage Table 11.

TON. MKS. YELVERTON'S "LOVE LETters and Marriage Trial."

Price 15 cents. Single copies can be had from all bookselfers and newsdealers throughout the Union, at the office of the RELIGIO-PHILOSOPHICAL JOURNAL, or by addressing the AMERICAN PUBLISHING COMPANY, New York. Trade supplied by NEW YORK NEWS COMPANY, No. 8 Spruce street.

DR. J. P. BRYANT, (returned from California,) at 308 West 34th Street, (near 8th Avenue,) New York resumes the cure of all Chronic Diseases, especially cases
CONSIDERED INCURABLE BY OTHER PHYSICIANS, and refers to the many Thousands, in both the Atlantic and Pacific States, who are familiar with the results of his peculiar method of treatment.

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ARRIVAL AND DEPARTURE

Chicago and Northwestern Railroad—Council Blufs and Omaha Line—Depot North Wells street. Leave. Arrive. *8:15 a. m. *6:50 p. m. *1:00 p. m. †5:00 a. m. 11:10 a. m. *3:00 p. m. ‡1:00 p. m. 4:00 p. m. Freeport Line. *9:00 a. m. *3:10 a. m *9:45 p. m. *3:10 p. m Freeport Passenger .. | Rockford, Might, Fox Raver and | \$4:00 p.m. | \$11;10 a.m. | Geneva and Elgin Passenger...... | \$5:30 p.m. | \$8:45 a.m. | Wisconsin Division-Depot corner of Canal and Kinzie street. *9:00 a. m. *8:30 p. m. *4:30 p. m. *6:30 a. m. Milwaukee Division-Depot corner of Canal and Kinzie streets

HENRY C. WENTWORTH.

General Passenger Agent.

*Sundays excepted. †Mondays excepted. †Saturdays excepted. †Saturdays excepted.

NOTICE OF MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Sumher street, every Sunday evening, at 9½ o'clock. Samuel #! Towle, President; Baniel N., Ford, Vice President and Treasurer. The Childrens Progressive Lyceum meets at 10½ a.M. John W. McGurre, Conductor; Miss Mary A. Sanborn. Guardian. Speakers engaged. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street.

Music Harl.—Lecture every Sunday afternoon at 234 o'clock. A half hour concert on the Great Organ, by Peof. Eugene Thayer, precedes each lecture. L. S. Richards, Chuirman.

The Progressive Societies in care of Miss Phelps meet in No.

22 Howard Street, up two flights, in hall. Sunday services
10/2 A. M., 3 and 7 P. M.

East Boston.—Meetings are held in Temperance Hall, No.

5 Maverick square, every Sunday, at 3 and 7/2 g. M. L. P.

Freeman, Cor. Sec. Children's Progressive Lyccum meets at
10/4 A. M. John T. Freeman, Conductor; Mrs. Martha S.

Jeukins, Guardian. Speakers engaged:—Mrs. M.; Macomber

Wood during Jannary; Mrs. Hattle E. Wilson Feb. 2 and 9.

SOUTH BOSTON.—Spiritual Conference meeting at 10 A. M.

Secture at 2/4 P. M., in Franklim Hall (formerly the South

Baptist Church), corner of C street and Broadway, every

Sunday. All are cordully invited. C. H. Rimes.

Charlestown.—The First Spiritualist Association of Charlestown Hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2½ and 7½ c. M. Speakers engaged: Mrs. C. F. Allyn during March. Children's Lyccum meets at 1984 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo,

10% A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10% a. M. in the Machinists' and Blacksmiths' Hall, corner of Gity Hall and Chelsea street, Charlestown. Dr. C. C. York Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

Christan—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ r. M. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 30½ a. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speaker engaged:

The Bible Christian, Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 r. M. Mrs. M. A. Ricker regular speaker. The public are invited. Seats free. D. J. Ricker, Sup'i.

Cammudgeport, Mass.—The Spiritualists hold meetings

CAMBRIDGEFORT, MASS.—The Spiritualists hold meetings very Sunday in Williams Hall, at 3 and 7 P.M. Speaker

LOWELL, MASS.—The Children's Progressive Lyceum hold

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2% and 7 o'clock. Lyceum session at 10½ a. x.—E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock a. x.—Speakers ongaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Stofer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

WORCESTER MASS .- Meetings are held in Horticultural Hall consister Mass.—Meetings are held in Horticultural Hall every Sunday afternoon, and evening, at 2 and 7 o'clock. Children's Progressive Lyccum. meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and, Conductor of the Lycenus, Mrs. M. A. Stearus, Guardian. Speakers engaged:—Isaac P. Greenlen's during January; J. G. Fish during February; H. B. Stores during March.

Firchause, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C.F. Taber during January.—Foxnoon', Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A.M.

QUINOY MASS.—Meetings at 23% and 7 o'clock r. m. Progressive Lyceum meets at 13% p. m. Lynn, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-besset street, Sundays; afternoons at 3 and ovenings at 75/ o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, J. W. Lewis; Gundian, Mrs. Abbie H. Potter. Speaker engaged:—Rev. Adin Ballou, Dec. 29.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon. HARTPORD, CONN .- Spiritual meetings are held every Sun

day evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 8 p. m. J. S. Dow, Con-BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ a.m., at Lafayette Hall. H.H. Cran-jail, Conductor; Mrs. Anna M. Middlebrook, Guardian.

MANOHESTER, N. H.—The Spiritualists hold meetings very Sunday, at 10 A. M. and 2 P. M. in the Police Court coom. Scats free, R. A. Seaver, President; S. Pushee, scretary. PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 10½ and 3 o'clock.

Bancon, Mr.—Sprittnalists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

DOVER AND FONCROFF, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10% a.m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and

New York Cirr.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

worth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning, and evening, in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m.

way. Conference every Sunday at Lamartine Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m. Oswago, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle,

BRODLEN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m.—Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper Foom) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth atreet, supported by the voluntary contributions of members and friends.

Morrissania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

Burrato, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Mright, Conductor; Mrs. Mary Lanc, Guardian.

Trox, N. Y.—Progressive Spiritualists hold meetings in flarmony Hall, corner of Third and River street, at 10½ a.m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

Boonsera, N. V.—Religious Society of Progressive Spiritualists meet in Selitter's Hall Sunday and Thursday evenings of each week: Children's Progressive Lyceum at 2½ p.m. Sandays. Mrs. E. i. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

JERRY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a gentine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Naware, N. J. Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Pro-gressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Par-sons, Guardian of Groups.

Vinerallo, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a.m., and evening, Bresident, C. B. Campbell: Vice-Presidents, Mrs. Sarah Coon-ley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd, Children's Progressive Lyceum at 123½ p. m. Hosea Allon, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J.—Meetings held every Sunday at 1012 a. m. and Y p. m. at Ellis Hall, Selleview Avenue.

MASHINGTON, D. C.—Meetings are beld and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania ageeue, between Teuth and Eleventh streets, every Sunday, at 11 a. m. and 7 p. m. Speakers engaged:—J. M. Peeblos during January, Mrs. Nellie J. T. Brighham during Pebruary, Mrs. M. J. Wilcoxson during March; Mrs. Alcinda, Wilnelm during April. Conference, Tuesday, at 9 p. m., Platonic School, Thursday, at 7 p. m. John Mayhew, President.

SAGRAMENTO, CAL.—A setings are held in Turn Verein Hall, on K. Street, every Sunday of Ha: m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Corresponding Score tary. Children's Progressive Lyceum meets at 2 p. va. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday:

CLYPE. O Progressive Association hold meetings every

Sanday in Willis Hall. Childrens Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. M. Morley, (Intridian.

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W. A. Loveland, 35 Bromfield street, Boston, will answer alls to lecture. Subject: Integral Education, or the Era of Mr New Relation to Science. Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.

James B. Morrison inspirational speaker, box 378, Haver-hill, Mass.

Dr. John Mathew, Washington, D, C., P. O. box 607,

Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address Boston, Massachu-

Mrs. Hannah Morse, trance speaker, Joliet, Will County

Mrs. Anna M. Middlebrook, box 778, Bridgeport, Connecti-Mrs. Sarah Helen Mathews, East Westmoreland, N. H.

Charles S. Marsh, semi-trance speaker. Address Wonewoo, Juneau Co., Wis.

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch Emma M. Martin, inspirational speaker, Birmingham

Dr. W. H. C. Martin will receive calls to lecture. Address 173 Windsor street, Hartford, Conn.

B. T. Muna will lecture on Spiritualism within a reasonable B. T. Muna will fecture on Spiritual listance, Address Skaneateles, N. X. I an anoma station Prof. R. M. McCord, Centralia, Ill.

C. Norwood, Ottawa, Ill., impressional and inspirational

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L. Judd Pardee, Philadelphia, Pardio and A. Laisega of Mrs. Puffer, trance speaker, South Hanover, Mass.

Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mrs. Pike lectures before Spiritualistic and Scientific Assolations. Address St. Louis, Mo.

J. H. Powell (of England) will answer calls to lecture. Address 200 Spruce street, Philadelphia, Pa,

Miss Nettle M. Pease, trance speaker, Detroit, Mich.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

J. L. Potter, trance speaker, La Crosse, Wis., care of E. A.

Dr. P. B. Randolph, lecturer, care box 8352, Boston, Massa-

J. T. Rouse, normal speaker, box 281, Beaver Dam, Wis.

Mrs. Jennie S. Rudd will answer calls to lecture. Address 412 High street, Providence, R. I.

Wm. Rose, M. D. Address box 268, Springfield, O.

J. H. Randall, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Michi-

Austin E. Simmons, Address Woodstock, Vt.

H. B. Storer, inspirational speaker, 56 Pleasant street, Bos-

Mrs. L. A. F. Swain, inspirational speaket, Union Lakes

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Dr. Wm. H. Salisbury, box 1313, Portsmouth, N. H.

Mrs. Elmira W. Smith, 36 Salem street, Portland, Me.

Mrs. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address San Jose, Cal.

Mrs. M. E. B. Sawyer, Baldwinsville, Mass.

Abram Smith, Esq., inspirational speaker and musical me

Mrs. Mary Louisa Smith, trance speaker, Toledo O.

Mrs. E. W. Sidney, trance speaker, will answer calls to lecure. Address Fitchburg, Mass.

Mrs. Sarah M. Thompson, inspirational speaker 36 Bank reet Cloveland, O.

Dr. J. Volland, Ann Arbor, Mich. d Stow Stoutlifed To

N. Frank White will lecture in in Troy, N. Y., during January; in Providence, R. L., during Jebruary; in Williamstic, Conn., during June. Applications for week evenings promptly responded to: Address as above.

Mrs. M. Macomber Wood will lecture during Jahuary. Address 11 Dewey street, Warcester, Mass.

F. L. H. Willis, M.D., 27 West Fourth street, New York.

E. V. Wilson will speak in St. Louis, Mo., during Jannary; in Vermont, Ill., during February. Applications for week-day evenings promptly attended to. Permanent address, Babcock's trave, Du Page Co., Id.

Alcinda Wilhelm, M. D., inspirational speaker, can be addressed P. O. Drawer 194 Toledo, O.; during January 3422 Lancaster avenue, West Philadelphia, Pa.; during February 67 Purchase street, Boston, Mass.; during April Care of Dr. Mayhew, Washington, D. C.

E. S. Wheeler, inspirational speaker; also attends funerals. Address care of Banner of Light, Boston, Mass.

Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston,

F, L. Wadsworth, permanent address 399 South Morgan

Mrs. E. M. Wolcott will make engagements for Sundays and week day evenings. Address Danby, Vt.

Mrs. Mary J. Wilcoxson will speak in Washington, D. C., during March., address as above.

Mrs. Hattie E. Wilson (colored), trance speaker, would be pleased to make further engagements for the winter. Address 70 Tremont street, Boston, Mass.

Lois Waisbrooker can be addressed at Iowa Falls, Iowa,

Elijah Woodworth, inspirational speaker, Leslie, Mich. Gilman R. Washburn, Woodstock, Vt., inspirational speak-

Dr. R. G. Wells, Rochester, N. Y., trance speaker, will lec-ture Sundays and attend funerals, within a few hours' ride

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him tied securely to a chalo, olado , olado A . Wheelock, Toledo, olado a chalo securely to M.B. Whiting, Albion, Michioliton a bus , does ald Mrs. Elvirah Wheelock, normal speaker, will lecture in Stargis, Mich., during Jahuary; in Chicago, 1th, during Feb-uary; in St. Lons, Mo., during March. Permanent address, fancsville, Wis.

Warren Woolson, trance speaker, Hastings, N. Y. On bond Miss L. T. Whittier, organizer of Progressive Lycentes, can be addressed at 402 Sycamore, corner of Fourth street, Mil-walkee, Wis.

Zerah Whipple will answer calls to lecture. Address Mystic,

Mrs. Mary E. Withee, inspirational speaker, 182 Elm street, owark, N. J.

A. C. Woodruff, Battle Creek, Mich. 120 3A . About ald

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

S. H. Wortman, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address Buffalo, N. Y., box, 1454.

Mrs. Juliette Yeaw will speak in Warren, R. I., December 22; in Lynn, Mass, during January. Address Northboro',

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Mr. and Mrs. Wm. J. Young will answer calls to lecture in the vicinity of their nome, Boise City, Idaho Territory.

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Mrs. Fannie Davis Smith, Milford, Mass.

Selah Van Sickle, Greenbush, Mich.

A. A. Pond, inspirational speaker, North West, Ohio. Dr. W. K. Ripley, box 95, Foxboro', Mass. A. C. Robinson, 111 Fulton street, Brooklyn, N. Y.

A. L. E. Nash, lecturer, Rochester, N. Y.

Dr. Leo Miller, Appleton Wis. 1 1941 of w boden

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John A. Lowe will answer calls to lecture wherever the friends may desire. Address box 17, Sutton, Mass.

Mrs. E. G. Planck, Guardian. Richmond, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a.m. Children's Progressive Lycoum meets in the same hall at 2 p. m. Miss Mary M. Lyons, inspirational speaker—present address the deferson street, Syracuse, N. Y.—will answer calls

ADRIAN, MICH.—Regular Sunday meetings at 10½ a.m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m. Louisville, Ky.—Spiritualists hold meetings every Sunday at 11 a. m. and 7 % p. m., in Temperance Hall, Market street, between 4th and 5th.

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To be useful, this list should be reliable. It therefore behoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur, should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is PUBLISHED GRATUITOUSLY EVERY WEEK intended for Lecturers only.

J. Madison Allyn may be addressed, Blue Anchor, N. J. C. Fannie Allyn wijl speak in Providence, R. I., during January; in Putnam, Cond., during February; in City Hall Charlestown, Mass., during March; in Mercantile Hall Boston, during Abril. Address as above, or North Middle boro', Mass. J. G. Alibe, Chicopee, Mass. us resin , bebuilz eroled

Mrs. N. N. K. Andross, trance speaker, Delton, Wis. Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. Dr. A. T. Amos will answer calls to lecture upon Physiol

ogy and Spiritualism. Address box 2001, Rochester, N. Y. Charles A. Andrus, Flushing, Mich., will attend funerals Mrs. Orrin Abbott, developing medium, 127 S. Clark street, Room 42 Chicago.

Rev. J. O. Barrett, Detroit, Mich., care C. C. Randall. Mrs. Sarah A. Byrnes will speak in Plymouth, January 5 andl?; in Salem January 19 and 26; io Philadelphia dur-ing March; in Stafford, Conn., during February and May Would like to make further engagements. Address 87 Spring street, Past Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Center, Vt. Mrs. H. F. M. Brown. P. O. Drawer 5956, Chicago, III. Mrs. Emma F. Jay Bullene, 151 West 12th street, New

Mrs. Neille J. T. Brigham, Elm Grove, Colerain, Mass., will speak in Philadelphia, Pa., during January; in Washington, D. C., during February. Mrs. M. A. C. Brown would like to make engagements to speak. Address, West Randolph, Vt.

Dr. J. K. and Sada Bailey will answer calls to speak in conthern Michigan and Northern Indiana. Address, Adrian, Addie L. Ballou, inspirational speaker, will answer calls to lecture in the Middle and Eastern States during the winter. Address box 7, Southford, New Haven Co., Conn.

Address Dox 1, Southford, New Haven Co., Conn.

Wm. Bryan will answer calls to lecture in Michigan and
Northwestern Ohio until further notice. Address box 35,
Camden P. O., Mich.

M. C. Bent, inspirational speaker. Address, Almond, Wis.
Sundays engaged for the present.

J. H. Bickford, inspirational speaker, Charlestown, Massachussettis.

A. P. Bowman, inspirational speaker, Richmond, Iowa. Warren Chase, 544 Broadway, New York.

Dean Clark will speak in Portsmouth, N. H., during January. Permanent address, 24 Wainesit street, Lowell,

Mrs. Augusta A. Currier will answer calls to speak in New Ingland. Address, box 815, Lowel, Mass.
H. T. Child, M. D., 634 Race street, Philadelphia, Pa.

care of P. O. drawer 8023, Chicago, Ill. S. C. Child, Inspirational Speaker. Frankfort, Ohio. Mrs. Dr. Wm. Cream. P. O. box 485, Sturgis, Mich.

Thomas Cook's address is Drawer 6023, Chicago, Ills.

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Mrs. A. H Colby, Trance speaker, Lowell, Lake Co., Ind. Miss Lizzie Doten. Address Pavilion, 57 Tremont street,

Oston, Mass.

Henry J. Durgin, inspirational speaker, will answer calls o lecture. Permanent address, Geneva, O., care W. H. Sax-

Andrew Jackson Davis can be addressed at Orange, N. J.

Mrs E. DeLamar, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill. A. T. Foss is engaged for the present by the Connecticut piritualist Association. Address Hartford, Conn., care of J.

Miss Eliza Howe Fuller, inspirational speaker, 67 Purchase street, Boston. Mass, or Lagrange, Me. Dr. H. P. Fairfield, Galesburg, Ill., box 1003, 1 89108890

Mrs. Fannie B. Felton, South Malden, Mass. 1 01011 T J. G. Fish will speak in Pittsburg, Pa., during January and February; in Springfield, Mass., during March; in Philadelphia, Pa., during April; May, June, July and August, local; in Battle Creek, Mich., during September, and the nee "Westward ho!" for the next six months. Address Hammonton, N. J.

Miss Aimedia B. Fowler, impressional and inspirational speaker, will answer calls to lecture. Address Nevada, Story Co., Iowa.

Rev. J. Francis, Parishville, N. Y. 19'0 8 18 sonommo-Isaac P. Greenleaf will speak in Worcester during January; in; Plymouth March I and 8. Would like to make further engagements. Address for the present 82 Washington avenue, Chelsea, Mass., or as above.

K. Graves, author of a Biography of Satan." Address Richmond, Ind.

Dr. L. P. Griggs, inspirational speaker, will answer calls to ecture. Address box 1225, Fort Wayne, Ind.

N. S. Greenleaf, Lowell, Mass. Mrs. Laura De Force Gordon, San Francisco, Cal. W. A. D. Hume will answer calls to lecture during the win-

Address West Side P. O., Cleveland, O. Lyman C. Howe, inspirational speaker, New Albion, N. Y. Dr. M. Henry Houghton will leceure in Battle Creek, Mich. during January; in Rock, Island, Ill, during February. Will lecture week evenings. Address as above.

Miss Julia J. Hubbard would like to make engagements for the fall and winter. Address 3, Cumston street, Boston.

Moses Hull, Hobart, Lake County, Ind., will speak in Chicago, Ill., during January; in Providence, R. I., during May. Will receive calls to lecture in the Middleor Eastern States during February, March, April and Jime; also shall be happy to have evening engagements in the vicinity of Sunday and April and Jime; also shall be happy to have evening engagements in the vicinity

of Sunday appointments. Miss Nellie Hayden will raceive calls to lecture in Massa chusetts. Audress No. 20 Wilmot street, Wo coster, Massa chusetts. Mrs. S. A. Horton, 24 Wamesit street, Lowell, Mass.

Mrs. Anna E. Hill, inspirational speaker and psychometrical eader, Whitesboro', Oneida Co., N. Y. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

Dr. E. B. Holden, inspirational speaker, No. Clarenden Charles Holt, Columbus, Warren Co., Pa. West. Address 204 Walnut street, Chicago. Wm. H. Johnson, Corry, Pa.
Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jamieson, inspirational speaker, Belvidere, Ill. Will swer calls to lecture week day evenings within convenient Abraham James can be addressed at Pleasantville, Venango

H. A. Jones, Sycamore, Ill. S. S. Jones, Drawer 6023, Chicago. Miss Susie M. Johnson will speak in Terre Haute, Ind., during Jannary and February; she wishes to inform the Western Spiritualists part cularly, and her friends generally, that her engagement at Springfield, fill, for March and April is canceled. The time is, therefore, subject to other applications, with the hope that it may be employed. Address, Terre Haute, Ind., Box 15. Permanent address, Milford, Mass.

Mrs. Fannie T. Young. Address care of Capt. W. A. Whiting, Hampshire, Ill. Geo. W. Lusk will answer calls to lecture. Address Battle George F. Kittridge Buffalo, N. Y.

Cephas B. Lynn, semi conscious trance speaker, will lecture in Toledo, O., during Jamany. Permanent address 567 Main street, Charlestown, Mass. J. J. Loveland Monmouth; Ill.

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